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The CHRISTIAN CENTURY

A Journal of Religion

Tell It to the Last Man!

It is amazing how few the people are who know what their government has done. The treaty has been laid away safely in a vault in Washington. It will never see the front page again unless the hundreds who know take adequate means to inform the millions who do not know. The strength of the treaty is not in the treaty. Its effective strength lies in the arm that wields it. And the arm that is to wield this treaty is a public opinion which knows what the treaty says and is determined that the government shall never dishonor its signature. That arm must be developed and trained.

America—Hail, and Forward!

By Frederick W. Norwood

A Workable Idea of God

By Henry Nelson Wieman

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The CHRISTIAN CENTURY

February 14, 1929

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Each in His Own Tongue

As I read Dr. Wieman's article I couldn't help thinking of Professor Carruth's poem. Undoubtedly each generation has a vocabulary of its own. It is almost permissible to say that each decade speaks a language clearly to be distinguished. Dr. Wieman's search for "A Workable Idea of God" is so clearly "dated" by its terminology that the decade of its origin could never be mistaken.

By two signs, yea, by three may this be known as a product of the second decade of the twentieth century. First, and most infallible, is the presence of that word, "values." Second, and like unto it, is "integration." Third, and completing the evidence, is the pervasive influence of the gestalt psychology.

I do not say this by way of criticism. The subject is altogether too vital to permit less than respectful treatment. And I am glad to testify that Dr. Wieman's study has already proved both stimulating and enlightening to me. I expect to read it again, several times, and I know that I will find new stimulus every time I read.

Nor are the words that I have picked out words to be lightly dismissed. Suppose that we do load our conversation with such a term as "values." What of it? Is it not a good word? Is not the idea behind it worthy of all the attention we can give it? Isn't the attempt to "integrate" life and the universe about as important a task as a human being can contemplate? If not, then why is Professor Einstein wasting his time working out his new theory?

By the way, I wonder whether you will be as much struck as I was by the unpremeditated "integration" shown in this issue between the editorial on "Tell It to the Last Man!" and the article by Dr. Norwood? The striking similarity in emphasis led me to make some inquiries about the editorial offices. I discovered that neither the writer of the editorial nor Dr. Norwood had the slightest knowledge as to what was in the other's manuscript.

It really begins to look as though Herndon was coming into his own. Dr. Jones speaks of the dependence of other Lincoln biographers on the fiery law partner whose attempt to depict the man he knew so intimately and loved so completely brought down on him such a crushing weight of public contumely. I couldn't help thinking of that when I was reading Beveridge's two volumes, not long ago. That is a mighty, and it seems to me a truly great piece of work. But over and over again I found myself wondering whether, if there had been no Herndon biography, there could have been a Beveridge.

THE FIRST READER.

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The CHRISTIAN CENTURY

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EDITORIAL

THE COLGATE-ROCHESTER divinity school has undertaken to raise \$50,000 with which to endow a Walter Rauschenbusch memorial lectureship. It is somewhat startling to realize that nothing has been done before this to per-

To Perpetuate the Memory of Walter Rauschenbusch

petuate the memory of that prophet who, from his classroom in Rochester, aroused the conscience of the Christian world. The plan now adopted contemplates that after the annual lectures, which will deal with the social application of the gospel, have been delivered at Rochester each year, they shall either be repeated in other parts of the United States or put out in book form. Surely here is a cause for which appeal is superfluous. If there is worth in preserving the distinctive note of any Christian preaching heard since the opening of this century, then the message of Walter Rauschenbusch should be the first chosen for such honor.

The Cruiser Bill Passes

AFTER a gallant but hopeless fight, the little band of senators opposing the immediate authorization of the addition of new cruisers to the United States navy lost their struggle on February 5. In a certain portion of the press the passage of the cruiser bill is hailed with rejoicing, not so much because of its contribution to the alleged needs of the navy as because of the "defeat" which pacifism is supposed to have suffered. As a matter of fact, pacifism—which in this case was the term of opprobrium applied to the support of President Coolidge's proposal to pass the bill without setting a time limit within which the new cruisers must be built—developed much greater power than there was any reason for hoping at the opening of this session of congress. It must be remembered that the bill, as passed, represents a reduction from an original 74 warships to 16, and from an expenditure of nearly \$800,000,000 to \$274,000,000, this reduction being

directly due to the pressure of public opinion against the original proposal by the navy department. Moreover, it is a bill for which the necessary votes had been gathered before ever this session of congress opened; a bill that would have been passed last spring but for the Boulder dam legislative tangle in the closing hours of the previous session. When opposition to the bill first developed at this session there were scarcely a dozen senators who did not consider themselves already pledged to vote in its behalf. That the passage could be held off as long as it was, and until the danger of such a policy could be given as much national publicity as it has received, represents heroic and effective effort by the peace forces. That the building of these cruisers is inconsistent with the spirit of the peace pact is too plain to require argument. But there is no cause for despair in the appearance of such an inconsistency. All the governments are in danger of doing things morally inconsistent with the pact until the minds of the peoples are ready to trust the good faith of other nations. That is a part of the continuing fight for peace. The battle waged by the opponents of the cruiser bill in the senate, while for the moment it appears to have been lost, was really a noble skirmish in a campaign that will ultimately end in victory.

The Danger of Relying On Others

AS THE DEBATE on the cruiser bill came to a close there was one note struck by some of the bill's opponents which needs to be regarded with caution. Why not, it was argued, wait until after the British general election before taking action on this matter? Then it is altogether likely that the present tory cabinet will give way to a labor government in England. And the labor government can be counted on to make such concessions in British naval policy as will do away with any possible justification for cruiser building in this country. Since it was the strategy of the opponents of the bill to delay action as long as possible, without resorting to the purely obstructionist tactics of a filibuster, it can be under-

stood why this argument was brought forward. But it is extremely dangerous for the efforts toward peace in one country to implicate the future policies of another country. As a matter of fact, it was the Ramsay MacDonald labor government that gave the first impulse to a renewal of naval building competition following the Washington conference, when it authorized the construction of five British cruisers. The present American authorization is a direct answer to the policy that the British labor government then set under way. It has been one of the underlying mischiefs of the war system that its processes insisted on basing the acts of one nation on the acts of some other nation, thus creating and sustaining an endless chain of evil. Let us hope that the peace system which the nations have now to build will, so far as possible, avoid that pitfall. We were against the building of the cruisers not because of what Britain had done or might do, but because of what we felt it was right and wise for America to do. So let it be as every battle of the campaign for peace develops.

The Bishop Favors the Greeks But Bars the Baptists

A WEDDING was scheduled a few weeks ago at St. George's church, New York city, in which one of the Episcopal bishops was to officiate and Dr. Fosdick, a close friend of the groom, was to assist. The rector of St. George's heartily approved of the arrangement, but on the day before the wedding the bishop informed the rector that either he or Dr. Fosdick must withdraw. The ground assigned for this decision was canon 23 in the law of the church. This canon declares that "no minister in charge of any congregation of this church . . . shall permit any person to officiate therein without sufficient evidence of his being duly licensed or ordained to minister in this church." Dr. Fosdick withdrew. Interesting questions arise: First, does the canon really apply in such a case? Second, is it applied with equal rigor in other cases? Third, is it a defensible rule? It is hard for the non-Episcopal mind to see that the canon quoted has any application to the case. Reading a prayer or "assisting" otherwise at a wedding does not seem to fall within the reasonable meaning of "officiating." The writer of these lines has "assisted" at a wedding in an Episcopal church, and a very high one at that, though not in the diocese of New York. However that may be, persons not "duly licensed or ordained to minister in this church" certainly do officiate in it on occasion, even in New York. On the evening of December 30, four Russian clergy of the Orthodox church conducted a service in the Cathedral of St. John the Divine and "officiated" at the high altar, in the presence of several of the clergy of the cathedral staff. The canon seems to be flexible enough in certain directions. It may be sprung to include Russian Orthodox but not Baptists. Dr. Karl Reiland, the rector of St.

George's, in a letter to the chancellor of the diocese, says: "I had not supposed that the relation of the Protestant Episcopal church in America to the Eastern Orthodox church was closer than with the Protestant communions in this country." But quite evidently it is, at least in the view of the bishop of New York.

A Theory That Does Not Fit the Facts

BUT EVEN if the canon applies literally to "assisting" at a wedding and if reading a prayer is "officiating," is it a good canon? Far be it from us to decide so delicate a question. Let the (Episcopal) Churchman speak. It says editorially:

The chancellor will not permit Dr. Reiland to make his reply public, but none of us needs to be told what the theory is which lies behind this episcopal mandate. While officially the clergy of neither the Greek Orthodox nor the Roman Catholic churches are ordained to minister in this church, the indubitable fact remains that these two churches are branches of the "Church of God," which the Baptist denomination is not. The latter lacks the apostolic ministry and sacraments; its ministers are not priests and do not wish to be; these Protestants shamelessly glory in the fact that their endowments are spiritual rather than formal. And some of them are unkind enough to adduce the example of the early Christians to support their contention that the Spirit of Jesus is sufficient validation of any church or ministry. The credulous faith in medieval magic of which Dr. Reiland complains has been submitted to too long by a church which professes to believe in unity and to value the gifts of the Spirit. We believe in unity and hope for it, but our efforts will prove more fruitful if they direct themselves to fields where there is already a spiritual kinship, than if they are deluded by resemblances between the shapes of two historic shells, one of them not distinguished by what we call spiritual vitality. If we were not real Christians, we might wish that we could sentence our Anglo-catholic bishops and other clergy to one year's deprivation of all that Protestantism has to offer, and that religiously, socially, intellectually, politically, they might be restricted to the crumbs that fall from the Greek table. It must be a little difficult for our Protestant friends to believe that we are really Christians, still more difficult for them to credit our protestations of a yearning desire for church unity. We tell them that we value the contributions their prophets have made and are making to our own spiritual growth; we gladly admit that many of their ministers and laity are far more faithful followers of the Master of us all than we are. We will admit all that they ask except to give official recognition to their preachers as properly ordained of God, or as qualified to conduct a completely valid communion service. When they ask of us why we are so loath to make official recognition of the spiritual facts which we recognize, our only reply is, "It is against our canons," which, if memory fails us not, was the chief objection of ecclesiastical authority to the spiritual views of Jesus Christ.

A Far Goal But Worth Seeking

UNDISMAYED by the episcopal decision that a person not "duly licensed or ordained to minister in this church" shall not even read a prayer at a wedding in an Episcopal church, the New York presbytery on January 14 adopted a resolution offered by

President Henry Sloane Coffin, of Union theological seminary, proposing the union of the Presbyterian, Methodist and Episcopal churches. The Methodist general conference at Kansas City and the Episcopal general convention which met last October made overtures looking in this direction. That there are obvious difficulties in the way is no sufficient reason why such overtures should not be met in a friendly and even in a hopeful spirit. It is well to keep the goal clearly in view even though there is a long road to be traveled before arriving at it, and though there are some chasms in the route which have not yet been bridged. If the movement toward unity is given every particle of spiritual and moral impetus that can be put into it, and if frank and friendly conferences are held between those bodies which magnify the ideal of Christian unity, we shall at least find out what the actual obstacles are. Every such conference is a fresh opportunity and incentive to make a new evaluation of the relative importance of the things which keep the communions apart and the advantages which would be gained by their coming together. It is easy to say that the conceptions of the ministry and the sacraments constitute an insuperable barrier. But read again the comments of the Churchman on the kinship of the Episcopal with the "Protestant" churches. And on January 29 and 30 the fourth annual conference of Episcopal liberals met in Philadelphia to consider the union with other Protestant bodies. There are many within that church who feel that there is more promise in efforts in this direction than in overtures to Rome and the Greek Orthodox church. Theories about organization, ordination and ordinances do indeed constitute formidable barriers. But they are walls of ice, which may melt in the warmth of friendly conference and united Christian action. It is of no use to try to tear them down; let them melt.

What Price Proxies?

IT WOULD BE difficult for a novelist or playwright to construct an imaginary situation which would more perfectly illustrate the clash between the two types of motive which operate in the economic world than does the controversy now in progress in regard to the control of the Standard Oil Company of Indiana. The outstanding personalities in the contest are Mr. Robert W. Stewart, chairman of the board of directors of the company, and Mr. John D. Rockefeller, jr., a stockholder in the company and, by heredity and tradition, closely associated with the oil industry. Mr. Stewart was implicated in the disgraceful episode of Teapot Dome. He escaped a charge of perjury in connection with his testimony before the investigating committee on the technicality that there was no quorum present when he gave evidence to the committee. Mr. Rockefeller says that Mr. Stewart promised that he would resign on

his request, and he has made the request. Mr. Stewart denies that he made any such promise and refuses to resign. This is a mere question of veracity between two gentlemen and may be passed by as a matter of no public importance and impossible to determine by evidence. Both men have appealed to the 58,000 stockholders of the company not on the question of veracity but on the issue of Mr. Stewart's fitness for the place which he occupies. Both are collecting proxies to be used at the forthcoming meeting of the stockholders. Mr. Rockefeller's argument is that Mr. Stewart's acts in connection with the Teapot Dome affair and his testimony in regard to it were contrary to good business ethics, and that no man who does that sort of thing is fit for the position which he occupies. Mr. Stewart's reply is that his administration of the company's affairs has been highly profitable to the stockholders. The indictment is in terms of morals; the defense is in terms of profits. The crowning argument of the directors, who are supporting Mr. Stewart, is the declaration of a huge stock dividend and a cash dividend of corresponding proportions, which together constitute one of the juiciest melons that have been carved in Wall street for a long time. So there is the issue—perfectly clear cut and unambiguous. What shall the stockholders of a company do with a business executive who is highly competent as a profit-maker but who participates in a financial scandal in such a way that he escapes punishment for perjury only upon the most tenuous sort of technicality? We shall see presently what efficacy the stock dividend has in the battle of the proxies.

The Outlook in the Salvation Army

MUCH as one desires to view the situation in the Salvation Army optimistically, it is increasingly hard to do so. The sustained trend in army affairs is toward a serious smash-up. Every step now being taken will make it the more difficult to compose the difficulties of administration and of personal relationship which have come to a head in the meeting of the high council. It is now clear that the council was called at the instance of high officers in the army, but in defiance of the wishes of the commanding general. These officers feel that, in defying the verdict of the council and taking his case to the courts, General Booth went beyond his moral rights. The courts having ruled that the general must be allowed his day in court before deposition could justly be voted, the high council now announces that it will reconvene to hear him. Naturally, neither the general nor the immediate members of his family are convinced that such a hearing will have much judicial value. The daughter, Catherine Booth, whose rumored choice as her father's successor did much to precipitate the calling of the council, announces in advance that if, after the hearing, the general is

again deposed, the family will again carry the matter to the courts. The council in the meantime has refused the proffer of outside arbitration by Lord Davidson, former archbishop of Canterbury. It seems almost certain that General Booth will, after appearing before the council, be again deposed; that the sentence of deposition will be again carried to the courts; that the Booth family will, if necessary, attack the legal validity of the deed of trust under which army affairs have been conducted since 1904. Out of such a court battle, which may drag out for months and even years, nothing but spiritual loss can come, no matter what the verdict. Autocracy in religion finally exacts a high and bitter price.

Tell It to the Last Man!

THE GOVERNMENT of the United States has signed and the senate of the United States has ratified a solemn pledge never to go to war again for any purpose whatever. The sole consideration upon which this pledge has been given is that the other nations of the world shall agree to the same thing.

Of the sixty-four sovereign nations of the world, sixty-one have officially indicated their purpose to join in this mutual multilateral agreement, and are now engaged in the process of completing their ratifications. It is safe to assume that the hesitant three (Argentina, Brazil and Colombia) will not long remain outside this world-embracing covenant of peace.

Assuming, then, that all the governments of the world are actually or potentially adherents to the pact of Paris, what is the next practical task for the peace movement to undertake? Clearly, it would be stupid and fatal for peace lovers to sit down with folded hands and thank God that war has at last been banished from civilization. The signing of the pact is not the end of our peace endeavor; it is the beginning. There is no intrinsic strength in the pact. All its strength is derived from the will of the peoples whose governments have subscribed to it. It will gather strength from year to year as the peoples of the world invest it with their own pacific purposes, and as governments show by their deeds that they hold inviolate their plighted word.

What, then, everybody is asking, is the next thing to be done? The answer is that there are many things to be done. There is everything to be done. But the one thing nearest by—most immediate—prerequisite to all other things that wait to be done—is to see to it that the last man knows what his government has done in his name.

Nothing now is so important as that those who understand this treaty, whose minds are not befogged with the diplomatic correspondence and the senate

debate, or misled by "experts" who are themselves befogged, shall publish to the common people the great news that their government has condemned war and renounced the right to use it, and has entered into a covenant with all the world promising never to seek the settlement of any international dispute whatever by means of war.

It is amazing how few the people are who know what their government has done. For a few months the treaty discussion has occupied a more or less prominent place in the daily press. For two weeks it had the right of way in the senate. It was ratified by the senate, signed by the President, and is now in process of being ratified by the other parliaments of the world. But the people who know what is in the treaty are numbered by the hundreds, while those who have no idea of what is in the treaty are numbered by the millions. The treaty has been laid away safely in a vault in Washington. It will never see the front page again unless the hundreds who know take adequate measures to inform the millions who do not know. The strength of the treaty is not in the treaty. The strength of the treaty is in an informed public opinion. The treaty is a tool, an instrument. Its effective strength lies in the arm that wields it. And the arm that is to wield this treaty is a public opinion which knows what the treaty says and is determined that the government shall never dishonor its signature. That arm must be developed and trained.

Why are the people so ignorant of the treaty? There are various reasons. One is that no idea gets itself understood by the masses except through constant, persistent repetition and education. Another is that the treaty itself has not been discussed with candor. The discussion has dealt chiefly with things which lie outside the treaty—the Monroe doctrine, the right of self-defense, the ambiguity in the British note of acceptance, a possible league of nations' war against an alleged "aggressor," what obligation, if any, rests upon the United States in case the treaty is violated by some nation, and such matters, not one of which is involved in or affected by the treaty, and not one of which affects or weakens in the slightest degree the substantive obligation which the nations assume under the treaty.

Yet another reason is that the international "experts" who interpret the treaty to popular audiences have themselves, for the most part, been obfuscated by these irrelevancies, and thus the simple obligation under the treaty has been lost in doubt and confusion. These "experts" like to say that the treaty would be all right if it were not "weakened" by the "reservations" attached to it by the preliminary correspondence and by the senate report.

As a matter of fact, no government has made a

single reservation, or condition, or exception, or qualification to this treaty.

The peace pact is 100 per cent. Language could not state more clearly, more simply, what the nations promise one another.

The treaty is absolute.

It is water-tight, bullet-proof.

There is not a single loophole in it.

No policy or national purpose of any government has been reserved from the field of its operation.

The Monroe doctrine is subject to it. The British empire is answerable to it at every point of its far-flung sovereignty. France and Japan and Germany and Russia and all other nations have pledged to hold their respective national policies subservient to this paramount obligation.

What is the obligation?

It is the obligation never to go to war again—for any cause whatever.

That is what the treaty says. Words mean nothing if the words of this treaty do not mean that.

The signatories "renounce it [war] as an instrument of national policy." They agree that the solution of their disputes, "of whatever nature or of whatever origin they may be, shall never be sought except by pacific means."

The millions do not know this. If they had known it, the day the senate ratified would have resounded with the ringing of church bells across prairie, hill and valley, from ocean to ocean. If they had known it, the factory whistles would have screamed the joy of the workers of the world. If they had known it, every bank and business house would have been closed, and the schools would have declared a holiday while the children with their fathers and mothers rejoiced that this generation would not stand, as all previous generations have stood, in imminent peril of destruction by the barbarism of war.

Is this fantastic? It is not fantastic, for it is a picture of what might have been if the people had known what their government had done.

But the people did not know, and they have not yet learned what their government did. Why did they not know? Because those who could have told them allowed their own thoughts to become so entangled and muddled with speculations as to what would happen in case the treaty were violated that they lost their power to envisage the possibility that the treaty might be kept!

The outlawry of war is a people's task. Only the people can give power to the new treaty. Only an informed people can guarantee that its government will not lapse into war. Throughout the decade in which this movement has developed in the United States it was assumed by its supporters that the peo-

ple must first be educated and aroused to demand that their governments make an end of all war. It was assumed that governments would act only when the people had been enlightened and aroused. No pioneer advocate of the outlawry of war dreamed that any government would step out in advance of its own fully prepared and clamant public opinion and offer to renounce its age-old right to go to war. The Christian Century, for one, looked forward to another decade, and perhaps a generation, of educative preparation among the people, before it dared hope for any official governmental commitment.

But Mr. Kellogg's proposal completely reversed this procedure. When he offered the multilateral treaty on December 28, 1927, he stepped out not only in advance of other nations, but in advance of an adequately prepared public opinion in the United States. Mr. Kellogg's proposal took the breath away, not alone from the diplomats in European chancelleries, but from his American constituency as well. The average newspaper did not know what to make of it. Indeed, most of the peace leaders in the United States were shocked* at the sweeping and radical character of Mr. Kellogg's diplomacy. But Mr. Kellogg, backed by President Coolidge, and acting for the government, went straight forward—ahead of the people, in the faith that what he was doing would be approved by them when their convictions should become articulate. His faith has now been confirmed by the senate's ratification of the treaty. It wants only one thing to guarantee its complete realization: the intelligent and faithful support of the man in the street, the man at the plow, the man at the desk, the man at the lathe, the man in the mine, and of every woman in every home and office and factory, and of every boy and girl in every school and Sunday school. In short, public opinion must now be so adequately informed as to what the government has done that no propaganda will be able in a crisis to sweep it off its feet.

The task before peace makers now is the direct opposite of that which they faced before Mr. Kellogg made his revolutionary offer. Then, the task was to arouse the people to demand action by their government. Now, the task is to tell the people what their government has done. Some may feel that it would have been better to educate public opinion first and let government action follow in response to it. But from the moment when Mr. Kellogg stood forth carrying the banner of the outlawry of war in his hand, the strategy was no longer in human con-

*It is amusing to read a book which has just appeared, professing to give a history of the Kellogg treaty, written by a well-known peace advocate who as late as March, 1928, damned the Kellogg proposal as a piece of national hypocrisy!

trol. And it is not now in human control. Events have put upon us—why should we not say, God has put upon us?—a tremendous responsibility. It will require a generation to discharge it. In pulpit and newspaper, in school and home, in college and club, in labor union and legislative hall, in textbooks on history, in textbooks on ethics—in every place and by every means that public opinion is formed, let it be proclaimed that the government of the United States has joined with the other governments of the world in mutually giving an unqualified and unreserved pledge never to go to war again!

Missions for Revenue

MISSIONARY VIGOR is frequently claimed to be not only the most characteristic indication of the church's vitality, but a necessity for the church's health. The claim may or may not be justified. It is perhaps more open to debate than would be generally admitted within church circles. But proceeding on the assumption that it is justified, how missionary—in a genuine ethical sense—are the churches?

To many, the question will sound absurd. Do not the churches, they will ask, maintain great mission boards, and do they not constantly devote a large proportion of their income to missionary causes? Have they not pushed their evangel into every continent? And do they not, here at home, spend themselves unceasingly in finding new fields for their efforts? Are they not always at work to establish new work in the city slums, or on the frontiers, or among settlements of Mexicans, Asiatics, Indians, and Negroes? Is not a large part of the typical denominational literature of the period a record of just such missionary activity?

There can be only one answer to such questions. All these things the churches are doing, and should be doing. Yet it is possible to do all of them, and yet never to arouse within the church's membership a flicker of genuine missionary spirit and understanding. For the test of the reality of the church's missionary spirit lies in the degree to which it is ready, even eager, to give without thought of return, either financial or statistical. How often is this test met? If a new church is planted, how often is it in a community where a coming surplus of local support, making possible gifts to the denominational budget, is out of the question? If a departure in church method—such as a community house, a social settlement, a forum—is undertaken, how long will it be continued if it shows no signs of adding to the number of registered communicants?

Take this matter of "home mission churches." A large portion of denominational funds go to their founding and maintenance. What are they? Are they true missionary enterprises? Some of them un-

doubtedly are, and as such are worthy of support. But how many are really nothing more than prospector's stakes on what is expected to develop into a paying mining field, and often only one in the midst of a colony of conflicting claims? How eager is the church to enter a field in which no other communion shows an interest? Or how long will it stay there after the work has shown no promise of becoming self-supporting?

As a matter of fact, the thing that happens, again and again and particularly in the field of home missions, is this: Some denominational body gets an impulse to undertake a real piece of missionary work. The work is started. Trained workers are employed. The professional competency of these workers is of an increasingly high standard; frequently the church today secures the services of men and women for its missionary enterprises whose training stands on an equality with that of any employed by non-ecclesiastical social agencies. Under the direction of these workers the project develops, perhaps slowly, but normally. Yet after a few years of digging up the necessary funds, it is discovered at headquarters that the enterprise is not making "good Methodists," or "good Presbyterians," or "good" something else, and enthusiasm for its support dies. Within a few years, the project is abandoned.

Chicago witnessed a striking illustration of this a few years ago when the Disciples turned their Brotherhood house from one of the most hopeful efforts at Americanization work in the city into a cut-and-dried denominational affair, seeking to maintain a rigid ecclesiastical program wholly alien to the interests or needs of the surrounding community. The work previously done in Brotherhood house had attracted the attention of every person intelligently interested in the social problems of the city. Particularly successful had been the effort to bridge the gap between the Russians in the city and the strange environment in which they found themselves. But when rumors began to circulate that the expenditure of denominational funds was not producing a notable increase in church membership, and that actions were sanctioned—such as dancing—which are not on the program of most congregations, it did not take long to bring the enterprise to a close. A similar enterprise conducted by the same communion in New York city now finds itself left without denominational support, and forced to raise its own funds if it is to survive.

The recent action by which the Baptist Social Union of Boston has turned Ford Hall adrift is more widely known. The Ford Hall forum is probably the best known enterprise of its kind in the United States. Since 1908 it has provided an admirable setting for the meeting of diverse minds in contemplation of exigent modern issues. It is precisely the sort of project which, conducted under religious auspices, is best calculated to convince a large and skeptical portion of the public that the church in

America is not afraid to face problems squarely and discuss them in the open. But the Baptists of Boston have, as a body, withdrawn their financial support from Ford Hall because of an attack which, in its opening phase, stressed the charge that "after more than 25 years administering the gift of Mr. Ford, and his expressed wish that others would add to his gift, not one cent has come to the Union."

Speaking recently before a gathering of Methodists that included most of the men responsible for the administrative work of that denomination, Bishop McConnell excoriated the tendency—which exists in other denominations as much as among the Methodists—to regard experimental work as the first to be sacrificed in periods of financial stringency. "What I object to," said the bishop, "is the fact that the minute we begin to shrink in collections some organizations begin to cut off on the experimental things, which is the last place they ought to cut. If there is cutting to be done, it should be of things that have been going on about fifty years, until they have come to look on themselves as part of the established order. I have seen this happen in more than one case: Here is something in the way of a noble experiment. You have to run the risk of wasting money on it. Men are doing that in science and education. You have to find a new way of getting at your problem. But then the money falls off, and the new work is cut off, and the result is that we are right back where we were when we started."

It is true, of course, that the church sometimes fosters the establishment of enterprises which prove, in actual practice, needless. Under such circumstances there should be no hesitation about bringing the projects to an end. But where the work does have this truly experimental, truly missionary aspect of which Bishop McConnell speaks, then any haste to abandon it when it fails to return dividends easily enumerated in a statistical report must be taken as an indication of the shallowness of the church's missionary interest. "Missions for revenue" is a delusion, and may be hypocrisy.

Unseen Realities

A Parable of Safed the Sage

THE SON of my son spake unto me, saying, Grandpa, I will show thee a Little Stunt. I have something in my Pocket. I have never seen it. Thou hast never seen it. No one hath ever seen it. I will presently produce it out of my pocket. I will see it. Thou shalt see it. Everyone shall see it. Then I will cause it to disappear. Thou shalt never see it. I shall never see it. No one will ever see it again.

And I said, My son, that soundeth unto me like a good one. Go to it.

And he produced from his pocket a Peanut within its Shell.

And he brake the Shell, and exhibited the Nut.

And he said, I had never seen it. Thou hadst never seen it. No one had ever seen it. But now we see it plainly.

And I said, Whoever thought of that Little Stunt was no Nut.

And he said, That is not all.

And he ate the Nut, and said, I shall not see it. Thou wilt not see it. No one will ever see it again.

And I said, I belong to certain Learned Bodies unto whom I shall display that Stunt. I will try it today at the Faculty Meeting of the University.

And he said, Do those Wise Men do Fool Stunts like that?

And I said, Not like that, else they would be wise. They do their Fool Stunts when they suppose themselves to be Acting Wisely. And my friend Paul knew all about that kind of performance, wherefore he said, If any man among you seemeth to be Wise let him perform a few Foolish Stunts that he may be Wise.

And I said, My lad, have Faith in Unseen Realities. Never limit thy Vision to the Things that are Seen.

And he said, Grandpa, whenever I come to thee with some Fool Stunt, thou dost always make it a Parable.

And I said, For this were young folk created that they might through their Folly bring Education to their Wise Elders.

And he said, Grandpa, thou hast said that I should believe in Unseen Realities. What are they, beside the Peanut?

And I asked him, Hast thou ever seen thy Brains?

On the Summit

IN the multitude

One is alone,
Jostled by alien mood,
By hungers that intrude
And must not be denied.
Still am I homesick for that opal throne,
That moment over-skied
By palest amethyst,
With naught below
Save sunrise-tinted mist,
A hush above all jar and press,
All that is harsh and loud,
Pavilion of pure loveliness
Between the sky and cloud.
Celestial veils seclude,
Deep tides of being flow,
Silence and peace and rapture find
The hidden heart, the evasive mind,
And life's inwrought divinity is known.

Only in solitude
Is one not alone.

KATHARINE LEE BATES.

A Workable Idea of God

By Henry Nelson Wieman

WE WANT a workable idea of God, just as we want a workable idea of the sunshine or the next door neighbor. A workable idea of the sunshine is one which will enable a man to get from it the life-giving, health-conserving, energy-producing powers that are in it. Some people have lovely ideas about the sunshine which have no practical value. They can write poetry about it and sing songs about it but they do not know how to get the health and vigor and vitality which the sunshine has to give. Many a man has a delightful idea of his next door neighbor. He can dream about that neighbor and make beautiful speeches and possibly even songs and poems about him; but he does not know how to enter into friendly cooperation and mutual understanding with him in such a way that the two of them can live a richer and more satisfying life of common support and shared experience. To do this last, one must have a workable idea of his neighbor. The same is often true of our idea of home and native land or anything else you want to mention. Is our idea about any such thing workable? That is the important question.

Workable Idea Needed

A workable idea enables us to join ourselves with the activities of sunshine or neighbor or native land so that we promote these activities and they enrich and strengthen us. A workable idea of God is one which enables us to join ourselves with his working in such a way as to promote it and to be sustained and strengthened and enriched by it.

A great many people want an enjoyable rather than a workable idea of God. What they want is an inner experience which will make them feel happy when things go wrong, but will not enable them to draw upon the power which makes things go right. Ideas of God which give pleasant inner experiences but have no other practical value are dangerous because they either soothe us to negligent passivity or else divert our energies into unprofitable channels.

There is a play now running in Chicago called "In Abraham's Bosom," which shows the evil that comes into human life when people use their conscious minds merely to cultivate pleasant inner experiences without practical consequences. It shows how the Negroes of North Carolina, at the time and in the place represented by this play, were unable to escape from their miserable state of existence because they refused to seek and entertain workable ideas. All they wanted was to dream and dance and sing and laugh and talk and have pleasant inner experiences despite the wretched conditions under which they lived. Instead of seeking out the means and resources to change these conditions, they were content to put themselves in a state of mind which was oblivious to the evil round about them and hanging over them. Their

religion was a device for producing such a comfortable oblivion. Such religion has been called the opiate of the people. That is the right name for it.

That Which Lifts

Over against such a religion, we say we need a working religion; and that requires above all a workable idea of God. The first requirement of such an idea of God is this: It must identify God with whatever actual operating process in the universe is capable of producing the greatest good. If we find something going on which will lift human life to the highest when right connections are made with it, then our idea must identify God with that, no matter what it is and no matter how different it may be from what we had thought God must be. We must make our idea fit the facts, and not ignore them for the sake of a cherished idea which warms the heart but otherwise gives no practical guidance. If the processes which actually do sustain and magnify the goods of life should be found to be electrons, or the organic chemistry of the living cell, or the autonomic nervous system or the sun or anything else, then the workable idea of God would say: Lo, this is God. This is what we must work with and connect with, in order to attain the greatest goods.

In order to develop a workable idea of God, six questions must be asked and answered. We shall discuss these six in order.

First, is there a value-making process at work in the universe? We do not see how anyone can doubt it, since men actually do experience values. Human hunger actually is sometimes satisfied, no matter how many starve to death. Human friendships actually are occasionally consummated, however frequently hearts are broken. A fair degree of health does actually come within the scope of human experience, no matter how widespread disease may be. Beauty is sometimes perceived in sky and sea, woodland and meadow and human form, even though wide reaches of space and time are dismal and disgusting. Since values are experienced in the actual existing world, we cannot escape the conclusion that there is a value-making process at work in the universe, even though other contrary processes may also be at work.

Apples and Values

Our second question is: What constitutes value? Apples, for instance, are of value. Apples serve to nourish us and give us pleasure; and we serve to cultivate apples and conserve them, until the world has in it millions of apples which would never be there if we did not plant and cultivate and protect them. The same is true of every case of value. Wherever we find anything which can be called a value or a good, we find two or more activities or factors working together to sustain and enhance one another. If

it is not man and apple, then it is man and man in the relation of friendship in which each works to sustain and magnify the other. Or it is man and beautiful objects between which there occurs this interaction of mutual support and enrichment. Or it is the productive interaction of many men in an industrial plant. Or it is the farmer and his land, or the student and his sources of information. Always wherever we find value we find some organic whole in which the several parts work together to sustain and enhance one another. And wherever we find a human value, a human being must be at least one member in the organic whole of mutually sustaining parts.

Value then consists of organic unity, wholeness, integration. Whenever a man experiences an organic unity in which he himself is one of the mutually sustaining factors, he experiences something which satisfies him and which is therefore a value. All value is of this sort, whether it be bodily value such as good health, or esthetic value, or intellectual or moral or political or the value of friendly intercourse. Value is integration.

Members One of Another

Now we can turn to our third question. How does this process work which sustains and magnifies the values of the world? It works by progressive integration. The value-making process of the universe is that process by which activities are brought together in such a way as to sustain one another. It is that process by which various factors are so organized as to become members one of another. Value is increased by increasing the degree to which factors support one another and also by increasing the number of different factors which enter into mutual support. At its highest level in human life it works by increasing peace, good will and love among men.

The fourth question which we set out to answer is this: Where does this value-making process work—in nature as a part of nature, or beyond nature and above it? Our answer is: This value-making process is in nature. It is a part of nature. It is not all of nature, for there is much in nature which destroys organic unity. There is much that disintegrates and produces mutual destruction of parts. But we also see in nature the development of organic unities. We see flowers grow, and friendships grow, and health appear, and knowledge increase, and whole cultural systems develop to maturity, and works of beauty come into existence and win admirers. All this production of value we see in nature. It is nature generating organic unity. It is the value-making process going on in nature, despite the fact that there is much in nature which tears down and destroys the organizations which constitute value.

Is this value-making process which goes on in nature purely human? Is it wholly the work of man? Or is it more than human?

All the works of man are also the works of nature, not only because man himself is a part of nature, but also because he is always dependent upon the rest of

nature and must cooperate with it in bringing forth any good thing. A grain field ready for the harvest is the work of man; but it is even more the work of extra-human processes. It is the work of sunshine and rain and soil. Furthermore, it is the work of many centuries of cultural development which no man or group of men ever planned and guided. It is the work of psychological and social processes which far exceed the control of any human intelligence. The same is true of machinery. A steam engine, an aeroplane or automobile reveal the working of nature as truly as a volcano. And the working of the machinery, as well as its invention and manufacture, is a process which involves activities and resources which are cosmic in their scope.

What Does the Artist Do?

Even works of art, such as poems, songs, musical compositions, are produced only in part by human effort and intelligence, the greater part being the work of something far vaster than human effort. How did "Thanatopsis" come into existence? Or the musical composition "The Messiah," or that work of architectural beauty, the chapel of the University of Chicago, or any other beautiful creation? What does the artist do? He simply gets into right relations with other works of beauty, other artists, with nature and society and other conditions. Then, when the circuit is closed, the connections made, the work of beauty springs into being, or grows slowly, like a growing tree. But however it comes, it is due in part to organic chemistry, in part to physiological and subconscious processes, in part to mere physical elements, in part to historical and social movements, over which the individual has no control. It is, we say, the creation of the integrative process of nature, using the artist as one, but only one, of the many factors which go to make the beautiful object.

This applies also to industry and economic wealth, to good will and cooperation among men, scientific invention and to science itself. These and all other creations of value arise out of the interaction between climate and soil, diverse cultures and peoples, individuals and groups and innumerable other factors, many of which no doubt have never yet come within the bounds of human knowledge. This vast process of nature generating new and richer organic wholes through developing mutual support between diverse activities, is the value-making process. Man plays a noble part in it, but his part is puny compared to the vast working of the process as a whole. In its vastness and its wholeness it is God.

Humanity in the Universe

We have already suggested an answer to the sixth and last question: What place has humanity and the individual human personality in the value-making process of the universe?

Suppose a plant grew to maturity and entered into mutually sustaining relations with other plants, with

insects and animals and climatic conditions in such a way as to give rise to a tropical jungle which choked out the life of man or threw him back into savagery. Would that be the work of the value-making process? Our answer is: It would be value-making in so far as richer integrations had been achieved. But it would not yield human value. It would be value-making in which man had failed to make right connections and missed his own opportunity. But that is not all. The failure would be much more serious than that. So far as our evidence can guide us, it would be a cosmic failure. To understand that is to understand the place of humanity in the progressive integration of the universe.

Supreme Values

No tropical jungle can display the richness of integration which is found in human life. It is in the human personality and in that interaction of human personalities called human culture with all the arts and sciences that the most intimate and subtle and complicated mutual support and enhancement of activities arise. In so far as we have explored this universe it displays its greatest value in human life, if we accept our definition of value as richness of organic unity or integration. To be sure, the greatest evils are also to be found in human life because evil is the destruction of good, and in human life we have the greatest goods to be destroyed. But that is only further support to our claim that in human life the greatest actual achievement of value is to be found.

The great problem of human life is to provide those connections—social, psychological, zoological, physical, chemical—through which the integrative process of nature can fulfil itself to the attainment of the richest possible integrations. So far as we can now see, that requires the continued preservation and development of individual human persons and human society. It is conceivable that greater values than those of human life might develop, but that is merely a matter of speculation and we have no empirical evidence to support it. Therefore, we must hold that the way of progressive integration lies through the increase of *human* good. The value-making process of the universe must operate through human personalities and groups if the greatest values are to be achieved.

The Integrative Working Called God

Certain connections must be made, certain circuits closed, before the integrative working called God can fulfil itself. Seed and soil must be rightly connected, and plant and animal, and all these with men; and groups of men must be brought into right relations with one another. When these connections are made and the circuit closed, something begins to work which is far vaster than humanity but which fulfils itself most abundantly in human life. It thrills through all the universe but comes to fullest flower in human friendliness and mutual understanding, in esthetic and logical organization of shared experience,

in all the arts and sciences and in a planet transfigured with creations of beauty.

Let us now make our final statement of the workable idea of God. God is not the all. God is not identical with the universe. He is not the whole of nature. But he is one constitutional tendency of the universe. He is the constitutional tendency of the universe toward progressive integration. We say he is constitutional because he enters into the constitution of things in such a way that there could be no universe without this integration and mutual support of activities. Without this tendency the universe would fall to pieces and become a multiverse or chaos. Hence the tendency toward progressive integration is inescapable and indestructible so long as the universe lasts. That does not mean that the universe will inevitably develop richer integrations and higher values, because there are other tendencies which work against it. But it does mean that the tendency which is God, no matter how obstructed, will always operate as long as there is any universe at all. To destroy God it would be necessary to destroy the universe, for without integration there can be no universe.

God as Tendency

Man can alienate himself from this constitutional tendency of the universe toward progressive integration. He can work against it. He can become a promoter of disintegration. When he does this he sins and is playing traitor to something more holy and more cosmic than social welfare. But man can also work with God and God can work with him and in him.

It is man's chief business and high destiny to establish connections between himself and other factors in nature, and above all connections between human individuals and groups, so that the constitutional tendency of the universe toward progressive integration can fulfil itself in the greatest possible values. A workable idea of God is one which enables man to do this intelligently.

Credo

I HAVE outlived desire and youth;
Have forgotten lore, discarded sooth—
Beauty is truth.

Beauty—truth—one and the same;
The source, the seed from which men came—
Beauty is flame.

Beauty or flame—it will devour
Every man in his ultimate hour—
Beauty is power.

Beauty—power; only a nod
And April leaps from a frozen clod—
Beauty is God.

ETHEL ROMIG FULLER.

Did Herndon Know Lincoln?

By Edgar DeWitt Jones

FOR TWENTY YEARS and more I have been a reader of Lincoln lore, a follower of Lincoln trails. My library of Lincoln literature is fairly extensive and has been pronounced "very respectable" by a collector of renown. During the past two decades I have read with avidity every Lincoln biography of importance, and magazine articles on the subject by the hundreds. Usually I am aware of the advent of a new Lincoln publication before it is off the press and am down for an advance order. All the same, I have just read Herndon's Lincoln.

My lateness in reading this famous and much criticized biography is due to a resolution made years ago. I vowed I would not read Herndon until I owned a first edition. Now first editions of Herndon are growing scarcer and more costly every year, and not until recently did I have the good fortune to pick up a splendid set as good as new and at a price I thought I could afford. I say "thought" for the figure was still pretty stiff, although twenty dollars less than the best price quoted to me previously.

Common Prejudice Against Herndon

I confess I came to Herndon not wholly unprejudiced, proud as I was to possess a first edition. I had become used to criticisms of this law partner of Lincoln who announced to the world he would tell the truth about his hero, feeling sure that the truth could never smudge his fame and that Lincoln would prefer this manner of chronicler to all others. Most writers on Lincoln, while acknowledging the value of Herndon's work, chide him for this or that, frequently with cause, and convey the impression that he was guilty of all the sins in the decalogue of biographers' sins both of commission and omission, but especially the former. So I was prepared to dislike Herndon and expected to find many occasions for picking flaws. On the contrary I was delighted with his plain and inspiring saga of "the first American," and the exceptions I took to his opinions were not numerous or violent. Possibly some acquaintance with the new caveman school of biographers, which handles its heroes roughly, tended to make Herndon's so-called "shocking frankness" rather tame by comparison. Verily, much water has gone under the biographical bridge since Parson Weems wrote.

As it was, I closed the last volume feeling that I had spent a wonderful day with a bluff, plain speaking, honest old countryman who knew "the prairie lawyer" intimately and loved him to the end with a very great love. True, at times I questioned his good taste, but one look at his honest bewhiskered face and the calm steady eyes and I quite forgave him, saying to myself, "Well anyway, he knew Lincoln, he was his friend; he trusted and was trusted, and Lincoln called him 'Billy'."

The large indebtedness other and later biographers owe to Herndon grew upon me as I read his pages. Even those who wrote of Lincoln before Herndon's work appeared had access to his data or spent some time in his company, notably J. G. Holland, and also Raymond, Barrett, Leland, and Arnold. Ward H. Lamon in his "The Life of Abraham Lincoln from His Birth to His Inauguration as President" (Boston, 1872), drew copiously on data supplied by Lincoln's third and last law partner. Certainly Tarbell, Rothchild, Rankin, Stoddard, Hapgood, Morse, Sandburg, Charnwood, Curtis, Stephenson, Barton, and most recently Beveridge, knew their Herndon. Sandburg, for instance, in his two volume biography refers to Herndon 94 times. As a source book Herndon is unrivaled, nor is there any one to replace him in this capacity.

The style of this biography interested and gratified me. It is simple, uninvolved and distinguished by occasional passages of real beauty. Four-fifths of the work, or nearly so, has to do with Lincoln before he went to Washington as president. The author disposes of the administration, the war, and the attendant problems in brief chapters filled with incidents of absorbing interest. The boy Lincoln, the man, the lover, the lawyer, the debater, the candidate—these moving pictures pass leisurely by in slow motion, while Lincoln the president passes majestically, swiftly to his martyrdom, much after the fashion of the writers of the gospels whose pace quickens with the approach of Calvary.

Factual Accuracy

Herndon's illustrative matter is well chosen, most of it reappearing in every book written on the subject in the last thirty-five years. His footnotes are especially valuable and he was usually painstaking about his facts. He was an inveterate user of the notebook in securing data for his writings and not many errors of facts have been charged to his account.

No description of Lincoln approaches Herndon's bold and minute realism. Here it is, slightly abbreviated:

Mr. Lincoln was six feet four inches high, and when he left the city of his home for Washington was 51 years old, having good health and no gray hairs, or but few, on his head. He was thin, wiry, sinewy, raw-boned; thin through the breast to the back, and narrow across the shoulders; standing he leaned forward—was what may be called stoop-shouldered, inclined to the consumptive by build. His usual weight was 180 pounds. . . . His structure was loose and leathery; his body shrunk and shriveled; he had dark skin, dark hair, and looked woe-struck. The whole man, body and mind, worked slowly, as if it needed oiling. Physically he was a very powerful man, lifting with ease four hundred, and in one case six hundred pounds. Hence there was very little bodily or mental wear and tear in him.

When he walked he moved cautiously but firmly; his long arms and giant hands swung down by his side. He walked with even tread, the inner sides of his feet being parallel. He put the whole foot down flat on the ground at once, not landing on the heel. Hence he had no spring in his walk. His walk was undulatory—catching and pocketing tire, weariness, and pain, all up and down his person, and thus preventing them from locating. The first impression of a man who did not observe closely was that his walk implied shrewdness and cunning—that he was a tricky man; but in reality it was the walk of caution and firmness. In sitting down on a common chair he was no taller than ordinary men. His legs and arms were abnormally, unnaturally long, and in undue proportion to the rest of his body. It was only when he stood up that he loomed above other men.

Mr. Lincoln's head was long, and tall from the base of the brain and from the eyebrows. His head ran backwards, his forehead rising as it ran back at a low angle, like Clay's and unlike Webster's which was almost perpendicular. The size of his hat measured at the hatter's block was seven and one-eighth, his head being, from ear to ear, six and one-half inches. Thus measured it was not below the medium size. His forehead was narrow but high; his hair was dark, almost black, and lay floating where his fingers or the wind left it, piled up at random. His cheeks were high, sharp, and prominent; his nose was large, long, blunt, and a little awry toward the right eye; his chin was sharp and upcurved, his eyebrows cropped out like a huge rock on the brow of a hill; his long, sallow face was wrinkled and dry, with a hair here and there in the surface; his cheeks were leathery; his ears were large, and ran out almost at right angles to his head, caused partly by heavy hats and partly by nature; his lower lip was thick, hanging and undercurved, while his chin reached for the lip upcurved; his neck was neat and trim, his head being well balanced on it; there was a large mole on his cheek, and Adam's apple on his throat. Thus stood, walked, acted, and looked Abraham Lincoln.

As I read the chapters devoted to Lincoln's love affairs and the author's opinion that his marriage with Mary Todd was devoid of love on both sides and extremely unhappy I received an impression which steadily grew, to wit—that Herndon disliked Mrs. Lincoln. This impression remains despite the fact that he apparently struggled to be fair and to set down nothing in malice. Nor is this impression affected by Herndon's deliberate statement that his sympathies were with Mrs. Lincoln in the unfortunate mating of two persons so utterly unlike in birth, upbringing, education, everything. Herndon's pen picture of Mrs. Lincoln is unlovely. There is something harsh about it; her sharp tongue, violent temper, snobbishness, are written in cold, clear copper plate and nothing can blur or wash out what has been written.

Lincoln's Maternal Ancestry

When Herndon published his account of Lincoln's maternal ancestry he invited criticism, expected it, and got it in abundance. Denials were hurled at him as hand grenades are flung at the enemy in modern trench warfare, scores of writers blazing with indignation flamed into print, denouncing this traducer of the dead. The old lawyer, poor in purse, but proud and sure of his ground, budged not an inch, retracted nothing. The years have largely vindicated him, if not altogether so, for his errors were only of details, more or less unimportant. What he wrote of Lin-

coln's unknown ancestor is conceded by modern biographers. Dr. William E. Barton, most eminent of living authorities on Lincoln, published in a weekly journal of wide circulation after years of patient research an article entitled "The Bar Sinister in Lincoln's Life," and while there were a few criticisms following its appearance they were the exception. It was the Herndon story carefully checked up, retold and corrected in minor incidents—the pathetic tale of a lonely country girl's infatuation for an attractive young Virginian who brought into her prosaic life a dash of poetry and romance, only to leave with the girl, as is so often the case, the burden of paying the price. Society is more charitable of an episode of this sort now than it was when Nancy Hanks' mother was a girl.

Lincoln and Religion

Herndon has been charged with having tried to prove Lincoln an "infidel." This is most unjust and unwarranted. The Lincoln of Herndon is a believer in God and immortality, but not an orthodox Christian, nor a member of a church. This Lincoln, plus his four purgatorial years at Washington during which he grew in faith and the practice of prayer is, must be, the real Lincoln religiously. In a work entitled "Religious Convictions of Lincoln" by C. O. Poole (1885), Mr. Herndon is quoted as follows: "I maintain that Lincoln was deeply religious in all times and places, in spite of his transient doubts. Sometimes it appeared to me that his soul was just fresh from the presence of Christ."

Herndon's "Soul of Lincoln" was, I believe, accurately described to the extent of the author's knowledge and the basic facts hold good to this day. But on this foundation of belief in God and immortality of which Herndon wrote, Lincoln built in four terrible years of superhuman leadership and long drawn out agony a lofty structure of faith, loftier and lovelier than his old law partner could ever know. "In simple faith sublime," Lowell aptly wrote. Yet Lincoln never was or could be a "technical Christian," as Mrs. Lincoln phrased it. The creeds and dogmas, fine spun and involved, perplexed him; forms and ceremonies did not interest him. His theology will remain a topic of endless controversy and dispute, but his religion is no longer a question—it was very real, natural, practical, beautiful, and in quality not unlike that of him who "went about doing good."

In justice to the memory of Herndon I wish to quote here the estimate of the character of Lincoln's last partner by Jesse W. Weik, who assisted Mr. Herndon in his memorable work, and later published, "The Real Lincoln" (1922) from which this excerpt is taken. "In the end, posterity will accept the verdict of Herndon's friends that, despite his faults, he was a noble, broadminded man, incapable of a mean or selfish act; brave and big-hearted, tolerant, forgiving, just, and as true to Lincoln as the needle to the pole."

America—Hail, and Forward!

By Frederick W. Norwood

I AM THRILLED by the news that the American senate has ratified the peace pact with only one dissentient vote. My mind goes back to those great meetings in the United States during October and November in which I was privileged to take part. I felicitate the many friends of peace in America whom I came at that time to know better and to admire yet more. I rejoice that President Coolidge has the honor of seeing this unique thing accomplished before the close of his period of high service.

I am not unaware of the cynicism with regard to the pact which is not absent from America and is perhaps even more prevalent in older countries. I remember that Mussolini described the pact as "sublime, even transcendental," and declared that while Italy would sign it and even other similar covenants if asked, yet Europe was arming for war and Italy also would increase her preparations. I know that so far there is no indication anywhere that faith in the pact will be shown by a measure of disarmament. I am quite of the opinion that the pact will be worse than useless if after its ratification preparations for war proceed without diminishment. Everything will depend upon the mental attitude which will characterize the nations. Laws have finally to be written, not upon parchment, but upon "the fleshly tables of the heart."

Registering Sober Conviction

Yet no one shall deprive me of my right to rejoice. At the very least, the sober conviction of this generation is about to be registered. The governments of the world are likely to follow the American lead. It will go down into history that the war-sobered nations of the early twentieth century recognized that war ought to be outlawed. If the present civilization should go down in a welter of destructiveness, at least it will have left a suicide's letter behind it for the admonishment of the future. It might be that a wiser age would stagger back to the position which we had surrendered with a final gesture of futility.

That is to put it at the very worst. In the present hour I would regard those who consent to the pact without intending to have it kept, or believing that it can be kept, to be the most dangerous subverters of whatever civilization we have. They are really asserting its bankruptcy.

We ought now to begin a most intensive campaign of education. Nothing is more dangerous than to get a law upon the statute book which is ahead of existing institutions and ordinary thinking, and suppose that it will somehow automatically fulfill itself. I know of no place more than America where such a state of mind is possible. Your very generosity may easily become a snare. Your people do not, for reasons of geography and history, take war as seriously

as do most older nations. I beg of you not to regard the ratification of this pact as a terminal point, but only as an objective clearly envisaged but not yet reached.

Taking Europe by Surprise

I conceived a great regard for your splendid peace organizations. You have men who are masters of the technique of propaganda and are skilled in "putting things over." I trust they will continue and even accelerate their good work. I wish we had such organizations here in Britain. Apart from the League of Nations union, which was not instituted to grapple with such an opportunity as this but which I know is sympathetic, we have no corporate association to which supporters of the pact can naturally turn for leadership. The churches offer no effective rallying point, though their general sentiment is favorable. The fact is—and it may as well be stated—that the Kellogg pact has taken the old world by surprise. There is not a statesman in Europe who would have believed twelve months ago that such a thing could have materialized.

Peace-workers on this side of the Atlantic have a lot of ground to cover. There is a wonderful yearning in the hearts of the people, but there are few in responsible positions who can transform it into faith.

Yet I feel certain that Britain will ratify the pact. It is our fight now to see that it shall be done without reservations. Many of us believe that, save in self-defense, there can now be no legitimate place for war. You have heard a good deal about certain zones where Britain has special duties or interests; there is a growing determination in many minds that our nation shall not get her way there, either by war or the threat of war. Here we shall invoke the league of nations. We think that we need that institution; you are not aware that you need it; but we are determined that it shall not be used to prevent war by the threat of war, but to arbitrate settlements in accord with the new pact, which we consider subserves the league.

Britain Will Ratify

Let us assume then that the two great English-speaking nations of the world will ratify the peace pact. What then? First, a better understanding between them. No competition in armaments. Our prime minister has already said that this country will not indulge in it. Whatever government may rule in England after the next election, there is sufficient public opinion to enforce this policy. The most recalcitrant know that, even for financial reasons, it must be done. If you want the biggest navy in the world, it is yours provided you pay for it. We here will never cease to press for reduction.

It is not for me to suggest your policy. If you

choose to greatly increase your navy, you will only be doing what every nation prior to the pact has always done according to its means. But I think you know that you are the safest nation in the world. It is barely conceivable that your country could ever be invaded. What nation could transport to your shores a million men, even if that were enough—with munitions, stores and what not—for the purpose? If you were taken unawares, with your resources you would finally win. You ought to be the last people in the world to be afflicted with nerves, which are the storm signals of all wars.

Is there not a nobler destiny for you? Any radical increase in your armaments will certainly raise the war temperature of the world. It will take away with the left hand what you offer with your right in the peace pact. The war-haunted nations will say, "Even America arms!" and speed up their own preparations for suicide. The peace pact will seem a grim joke.

Give us in Britain a breathing space. We have much leeway to overcome. Let the first effort on both sides of the sea be for the increase of trust between Britain and America. Let us use our existing navies for the guarantee of a lasting peace. Remember there is no such thing as parity. You may either be weaker or stronger than we; you cannot be equal. Geography settles that. With equal ships you are better defended than we; you are more able to strike us than we are to strike at you. Heaven forbid that either of us should ever strike!

Will you still lead in the paramount cause of disarmament? Will you test the power of moral force? Let us have some informal talks. I do not want to see another official conference just yet, but let our representative men get together more and more. Persuade Senator Borah to come to England. Would not Mr. Coolidge enjoy a vacation here? Ask Mr. Fred B. Smith to inform us of every influential American who is visiting these shores. I think I know the best sort of opinion in both countries, and it is strangely similar. Remember, we are bound to walk warily, old as we are, encumbered as we are, but we are walking.

Trust the common opinion which, in spite of all precedents, has brought the Kellogg pact within sight of universal ratification. It is folly to expect the military institutions of the world to rush exuberantly towards their own obliteration, but it is not folly to build up by every means in our power the sort of intelligent opinion which will make defense the only tolerable use of the suicidal means of destruction science has placed in our hands. The day must come when even defense will not be a hectic obsession, but an assumed concomitant of civilization.

There is a long way to go, but only one way to go. America is fitted to give leadership. She could move a yard where we may venture but a foot, but in Europe our foot may have equal relative value. A strengthened Anglo-American friendship must be the first fruit of the peace pact. Failure there means failure all along the line. That is the next step.

B O O K S

Humanism but Not Rationalism

FRANKNESS IN RELIGION. By Robert J. Hutcheon. The Macmillan Company, \$2.50.

THE TITLE of Professor Hutcheon's book describes the mood in which it is written rather than its contents. It is not, to any considerable extent, a discussion of the advantages of dealing frankly with the questions raised by religion; it is, rather, a frank dealing with those questions. The result is that the reader gets something much more substantial than the title promises: not a discourse upon the methodology of religious thinking but a statement of views of religion which have commended themselves to one thoughtful and devout scholar who has undertaken to divest himself of all prejudice and preconception, who has gotten past the point of wishing either to shock anybody by denials or to coddle any weak brother by ambiguous affirmations, and whose sincere purpose is to paint the thing as he sees it for the God of things as they are.

The point of view is that of one who is a humanist in what seems to me the full sense of that much used and often abused word. That is to say, the author is not a humanist in the sense of being the antithesis of a theist; but he is one who takes into account the whole range of human qualities and activities—reason and emotion, logic, love, and moral enthusiasm, individual self-assertion and the collective and continuous life

of the group—and asserts that religion is the product of humanity so conceived. Imagination has its place, not as producing edifying fictions which reason and scientific method will presently destroy, but as furnishing an artistic interpretation of the facts of life and as making the indispensable appeal to the emotions and the will. Without imagination there can be neither art nor religion; and without both religion and art, the scientifically classified data of experience lack human warmth and vital significance. Streeter said much the same thing when he said that it takes both Baedeker's maps and Turner's colorful paintings (or something equivalent) to give one the full truth about Venice. Baedeker tells you what is there and how to find it; Turner lights you up with a sense of the beauty of the scene and makes you want to go there.

So when Hutcheon says religion is made by man and is not revealed from some non-human source, he does not mean that it is something deliberately contrived, or that it is the product of the individual human reason, much less that it is something cooked up by clever priests interested in forging shackles for mankind, but that it is the answer of the whole man to the totality of experience. He is perfectly clear and perfectly frank in rejecting the concept of revelation, which must mean, if it means anything worth giving a name to, the deliverance to man of truths which are not accessible to man by his own powers. This is what makes him a humanist. But he gives man credit for a wide range of capacities in addition to the

power of scientific thought. And this is why I think he is entitled to be called a complete humanist and not a mere rationalist.

It is perhaps unjust to the author to throw thus into the foreground his denial of the very principle upon which so much of our orthodox Christianity is based—the principle of revelation—but the title itself and the author's own frankness invite that clear statement. Yet the tone of the book as a whole is much more affirmative than negative. He does not exhaust himself in denials. He has many things to say that make for the enrichment of faith. First of all, and fundamental to all, faith in mankind. One might leap to the conclusion that religion is a poor thing since it is merely "man-made." His emphasis is rather the contrary: that humanity must be a fine thing since it has produced religion. Then, faith in God; for, however you may define him, he is the God of a world which has in it the possibilities of such development as has actually occurred and of a universe which includes a race of beings upon whose hearts are set the imprint of eternity. Miracle must go, but creative evolution has a higher spiritual value. The Bible is a book of unique character. Worship is a permanent factor in the life of man because it gives him an emotional fellowship with his neighbors, aids in the process of discovering the true self, and taps the sources of

power which are essential in worthy living. Morality becomes more moral when it is freed from extraneous sanctions. And the whole sweep of man's experience, his spiritual hopes and ambitions, and the nature of the world as we see it emerging from mist and fire to the plane of human achievement and aspiration—all give us a right to believe in the ongoing of life after death.

The essential thing, in evaluating such a "naturalistic" statement of religion, is to understand that it is not the author's purpose to discard any of the established and proven values. If one accepts the classification of forces that have been operative in the world into "natural" and "supernatural" and then says that he accepts only the natural, the inevitable inference is that he denies the existence of what has been classed as supernatural. But what we have here—as in every humanistic treatment which is worthy of the name—is not the ignoring of the phenomena that have been classed as supernatural, but the discarding of that dualism which has placed them in a separate category and the inclusion of all of them under the head of natural. Such a reorganization of the materials of history and experience has deep significance for the meaning of religion, but it does not mean the negation of the spiritual values of life.

WINFRED ERNEST GARRISON.

C O R R E S P O N D E N C E

"Episcopalians and Their Neighbors"

The Episcopal Church

EDITOR THE CHRISTIAN CENTURY:

SIR: I appreciate your courteous treatment in your editorial of January 10 of my letter of the preceding week. I feel that your reply, however, justifies a word more from me. I shall try to make it brief. A clearer understanding of the point at issue seems to demand, what I would avoid, a passage from personal experience. The son and grandson of Congregational clergymen, I had been seven years in the Congregational ministry when I entered the Episcopal church.

The Episcopal church was to me a discovery—the discovery that there was an actual body of Christ, functioning purely organically, its totality and its minutiae describable in biological terms, possessed of a corporate mind and consciousness. The study of this social, conscious organism was a matter of utmost interest to me; but of more significance was its power to shape on the lines of its own corporate mind my individual mind—my beliefs, mental attitude, mental processes, spontaneous impulses. After a decade or so of observation and study, I was led—against what I considered my reasoned convictions, but which may have been simply the "will not to believe"—to the admission that the power of this corporate entity in my life inhered in its unique sacramental character, that its sacramental character could fairly be termed "the complete apparatus to sanctification," and that it was capable of rational description throughout in terms of the normal vital functioning of a true organism, the Body of the living Christ.

If this experience of mine were isolated or exceptional, it would be without significance. That I find countless others—and am constantly finding them—whose experience bears the same witness as mine gives it significance. Put with this the still more significant, the remarkably arresting, fact, namely, that in face of the handicap of a wholly inadequate theology, sacramentalism in the last hundred years within the Anglican communion from being almost nil has grown to be its dominant faith and practice. The reason is that, though we couldn't inter-

pret sacramentalism into modern terms until a developed biology provided the concepts for a social organism, we could and did experience its reality and unique dynamic.

Those of us who have had the experience of discovering the Episcopal church have found in its sacramental life a ministry to spiritual growth unto sanctification which we failed to find elsewhere; and some, I can witness, had searched far before they made their discovery. And we discover in this church, as the basis of our sacramental experience, an organic character and corporate mind which seem to us not to exist elsewhere in Protestantism.

It is characteristic of organic life that out of great diversity it creates a unity. The Episcopal church creates a unity from minds, temperaments, beliefs the most diverse, because it is completely organic. Our bond of union is not harmony of beliefs, similarity of temperament, affinity of mind; our bond of union is our place and part in the defined Body of Christ. Are we unreasonable in our conviction that a like definiteness of organic being and corporate consciousness in the church that is to be can alone provide the bond which shall be able to unite all Christians and ultimately all mankind? Most Christians, I take it, would say that of course the union of all Christians and all humanity will be in the Body of Christ; and most of them saying it will quite overlook the witness of the millenniums that an organism must have unmistakable lines of demarcation separating it from its environment, and strict limiting principles of organization, which lines and principles it may ignore only at the cost of dissolution.

Your editorial unintentionally yet completely misrepresents my position in saying, "He insists that because, from his point of view, the ancient creeds and the constitution of the Anglican church are of divine origin, his church could not share . . ." etc. My point of view is not only biological, it is evolutionary. No one part or stage of an evolutionary process can be described as "divine" over against some other part as "not-divine." The difference between parts or stages will lie in the grade or measure of their expression of the divine—a matter to be decided not by

opinion, but, as my letter said, by time—by fitness to survive.

As part of an evolutionary process, the Episcopal church suffers sorely, as do the other branches of Christendom, from the present divisions in the Body of Christ. It is as if, for the earlier centuries of Christianity, there were a Body fairly adequate and adapted to the old-world environment, and able by that fact to raise up a line of saints whose lives have mediated the divine in measure unapproached, though in forms suited to each age; that with the coming of a new age, the Roman church—so far as it is represented by the curia—has taken a line that apparently must issue in arrested development, in inability to adapt itself to the changing environment of progressing human thought, as the Eastern church did at an earlier period by making "orthodoxy" its norm; and that the church adapted and adequate to the new age, heir to the future, has not yet found its body—has not, that is, as yet appeared.

If that body is to take its rise from Protestant Christianity many Episcopalians believe, as do I, that it will be the mission of the Episcopal church to impart to that body, along with the riches that other communions will contribute, its own sacramental character; that until that time comes its duty and responsibility must be to see that its sacramental heritage be not impaired nor minimized nor weakened. And we are profoundly conscious of tremendous forces within Protestantism whose tendency is to break down that heritage. An instance, most constant perhaps in our experience though not so full of import as others, is the way we have to fight the pervading belief that a man may "join" the church as he joins a club—a conception that quite rules out the "organic behavior" that is sacramentalism, and misrepresents at once the claim of Christ and the operation of Christ upon the human soul.

If, contrary to the supposition just made, the development of Protestant Christianity should be such as to close the door upon those sacramental means and methods that we regard as our trust, there are not lacking signs that Roman Catholicism in this country may cease to be Roman and become American—freed from outward authority, democratic, hospitable to all truth, yet maintaining its sacramental being intact. This American Catholic church and the Anglican communion would stand on identical ground, and would, I believe, together possess the future.

Such a sacramental Catholic church, however it arises, would be the Body of Christ adapted and adequate to the times and to the world; which means that the church of Christ would again produce a line of saints—indeed, must we not believe, communities of saints?—through whom the amazing glories of deity shall shine again.

Meanwhile, I repeat what I wrote before, in entire agreement with your central contention—if the Episcopal church actually holds such a trust as it conceives, it behooves its members to approve that trust to the world, however limited in operation it may be through the schisms in Christ's body, by "demonstration of the Spirit and of power," by the sole irrefutable, convincing witness—that of holy lives.

LAIRD WINGATE SNELL,
Groton and Ayer, Mass. Vicar of St. Andrew's.

Seen from Both Sides

EDITOR THE CHRISTIAN CENTURY:

SIR: Thank you for your editorial, "The Episcopalians and Their Neighbors." As one who has had Episcopal hands laid upon his head for "the office and work of a priest" in the Anglican communion I feel qualified to announce that, having left that communion for one which demands no ordination at all, I cannot imagine what I had before that I have not now, except one thing. Whereas before there was an outward system that did much of my work for me, today my effectiveness depends upon the amount of the spirit of Christ I can put into my work. Whereas before the presence of God was mediated through bread and wine, the pouring of water, the anointing with oil, the laying on of hands, today I am the sole mediator of the presence. Obviously the one has advantages over the other. Obviously

it is easier to minister where the sacraments are inanimate objects than where they are living beings. On the other hand there is gain in the realization that one's own ministry is all the means there is for bringing God to men and men to God. One must take his choice of the type of church he will belong to. Having had both kinds of ministry I unqualifiedly choose what Mr. Snell and the Episcopalians in general call an uncovenanted ministry. Episcopal government might make my work a little easier by its implication of *ex opere operato* but I do deny that it would grant me one speck of divine grace that I have not now. Furthermore it might tempt me to let up a little in the amount of effort I put forth to bring out into the light of day the divine image my sacramental belief teaches me is latent in every child of God.

You have done us a service, Mr. Editor. So long as Mr. Snell's thought represents the teaching of the Anglican communion there is an impassable gulf fixed between us "nonconformists" and those true churchmen. The standard fixed by the one is tactical succession; that fixed by the other is an attempt at least to meet the difficult test, "By their fruits shall ye know them." With the Roman Catholics denying any validity to its tactical orders, and the non-conformists denying the necessity of either, the Episcopal church sometimes seems to be like the song we sang during the war, "Everybody was out of step but Jim."

Having "said mass" in the Episcopal rite and having broken a loaf in a Unitarian church I can testify that the latter seems to me to be nearer to the meaning of the supper in the upper room than the former. Neither contains one iota of salvation unless the sacramental principle is carried out into real life—seeing the image and likeness of God in every man and treating him accordingly.

Lynchburg, Va.

JOHN CLARENCE PETRIE.

Christ or the Church?

EDITOR THE CHRISTIAN CENTURY:

SIR: I was much interested in the letter which you printed, from Rev. Laird W. Snell, on sacramentalism in the Protestant Episcopal church; and in your editorial reply thereto, in the issue of January 10. I am writing, not to offer an argument but an inquiry. The other Protestant churches believe in Christian mysticism, or the personal and spiritual union between Christ and each believer separately. Does not sacramentalism, as understood in the sacramentarian churches, really amount to belief in a mystical union between each believer and his church? Mr. Snell says, in speaking of his sacramental belief, "The experience I speak of is nothing less than the discovery of the whole Christ. The discovery brings with it that Christianity to be complete must be sacramental. . . . Sacramentalism appears simply as the definite, purposeful, conscious functioning of the church, the body, from and with Christ its head in the recreating and nurturing of human souls unto sanctification." My question is: Does not his sacramentalism amount to a mystical union between the believer and the church; and does it not inject the church between the believer and Christ? Does it not remove the mystical union between the believer and Christ, one step away, by injecting a foreign body?

Carlisle, Pa.

RUTER W. SPRINGER.

A Fact Finding Committee

EDITOR THE CHRISTIAN CENTURY:

SIR: If the church is conditioned solely upon this unbroken continuity then it is time we take a more careful look "along the lanes of history and discover" whether or no this Episcopalian claim of an unbroken line be correct. For there are some five or six of us, "members of other organizations," who are unable to make out the historical truthfulness of said claim. And this question becomes the more interesting when we recall that Roman Catholics and Greek Catholics make the same claim concerning this unbroken line of succession. We would really like to know.

Therefore I suggest the appointing of a committee of seven.

Let these be selected from seven different Christian organizations. The chief qualification being that they can discern history from tradition and that honesty will guide them in their study. After due investigation let them set down their findings. I am almost ready in advance to say I will abide by their decision.

Waseca, Minn.

E. D. GALLAGHER.

Tactual Succession

EDITOR THE CHRISTIAN CENTURY:

SIR: Pray accept the sincere thanks of an Episcopalian for your "speaking very bluntly" (and kindly) in your editorial of January 10, "Episcopalians and Their Neighbors." That is the kind of speaking Christian unity needs. Imitation is the sincerest flattery. Please accept the flattery of this Episcopalian's attempted imitation of your very blunt speaking.

You have written, "The Episcopal church is no more sacramental than these other churches." Straightway you deny this statement by writing, "Its distinction is that its clergy have received ordination in a *tactually* continuous order of bishops. . . . The non-Episcopal ministry has received in a *spiritually* continuous order." Anything that is spiritual and not also tactual (i.e., outward and visible) cannot be sacramental any more than it can be human. The Episcopal church is sacramental; because its succession is tactual as well as spiritual. "These other churches" are not merely less sacramental, they are not sacramental at all; because their succession is spiritual only (a thing inconceivable to us; but you said it, and it is apart from this argument to dispute it). The fact that the "distinction" of a "tactual" succession is no *essential* distinction in their eyes shows that "these other churches" do not even know what sacramental is.

The chief trouble Episcopalianism have with their neighbors is that these neighbors take good old Episcopal words; rob them of their meaning; and then invent other meanings for them. For instance: Methodists call men bishops who are no more bishops than blacksmiths, according to the old time Episcopal meaning of the word bishop. I go out into my garden and hoe my onions. My neighbor leans over the fence and says, "Oh yes, I have an elegant crop of onions, too." I am much surprised, because I know that he despises onions. However, I display a neighborly interest; and go to the fence to see his fine onions. He points out a fine bed of gladiolus; and says, "Are not my onions as good as yours?" I should like to be neighborly and talk garden, but how can I?

Why should my neighbor hate to admit that his garden lacks something that mine has, while, at the same time, he maintains that what I have is not worth having? If worthless, why not let me have it? And why not let me have a name for it? Why should he seek to cover up his virtuous lack of noisome onions by claiming the name onion for his gladiolus, on the ground that his gladiolus fulfils all the *real* functions of onions? If I can not use the name onion for the good I *think* I get from my vegetable, how can I name what I think? And, if I can not name my thought, how can we talk?

If only Protestants would accept the Episcopal definition of "sacramental" as at least *one* among the definitions of that word! And then, if "sacramental" is to have several definitions, might some care be taken to indicate whether one has reference to Episcopal sacraments or to Quaker sacraments?

Tarboro, N. C.

EARLE B. ROBINSON.

Holiness Versus the Facts

EDITOR THE CHRISTIAN CENTURY:

SIR: Permit me to congratulate you most highly for securing such a concise and clear statement of the position of the Episcopal church as the article of Laird Wingate Snell in your issue of January 3. Also I congratulate him for the frankness and fine spirit of the article.

Permit me to call his attention, however, to the very faulty definition which he gives of the church from the point of view of those churches which do not practise what he calls "sacra-

mental Christianity." Such a definition is not "fair, as a summary." As to the function of the church in its application to the social order, he has made a good definition: "The church exists for the purpose of transforming the social order and institutions of mankind in such wise as shall realize the kingdom of God upon earth." If he actually thinks that completes the function of the church as conceived by those Protestants who are not Episcopalians he shows himself very ignorant of the history and the accomplishment of the Protestant churches. "The ideal of holiness, inward perfection, the character of the saints," has been consistently and persistently maintained as the major function of the church. With Dr. Snell, we say that the primary work of the church "is the shaping of holy personality."

Does Dr. Snell mean to imply that the shaping of holy personality comes only through those organizations which practise what he calls "sacramental Christianity," or even that such personality is more apt to appear where there is that type? The facts do not support such an assumption. Just as holy personalities and in much larger numbers have been developed in those Protestant groups that are not Episcopal. Jesus said, "By their fruits ye shall know them." The denial of fraternity with other ministers which the Episcopal clergy practise (Dr. Snell says, "Episcopalians will and must stand aloof") seems to many a denial of the very holiness which he claims the Episcopal church creates. It takes more than a "holier than thou" attitude to convince people of holiness.

Methodist Church.

Glenwood Springs, Col.

B. A. BESSIRE.

In Defiance of Rationalism

EDITOR THE CHRISTIAN CENTURY:

SIR: You mention the "indoor sport" of the denominational system—meaning the enjoyment the various Protestant bodies have in insisting upon certain doctrinal beliefs which are to be tenaciously held "privately" but not openly—all this insisted upon "for the most part behind closed doors." You pour a strong criticism upon "denominational claims" as "being true only indoors." That is a strong indictment of "Protestantism"—extreme individualism.

The fact is, Mr. Snell has written most truly of the central factor in the sacramental character of the Episcopal church. There is something in our sacramental character which cannot be set aside or given up. It is an "inheritance." It is a "sacred deposit" which cannot be rationalized. We can but point to it and offer it freely to all who will accept it.

I wish to bear testimony that I found it ("the faith once for all delivered to the saints") eight years after I took my bachelor of divinity degree from Yale university in 1900. I had been a Congregational minister in Connecticut when, after some years of careful historical investigation, I discovered the "sacred deposit" and went in pursuit of its possession and by further study and preparation entered the ministry of the Episcopal church. Now after twenty years of service I look back with joy in having seen the glory and the majesty of the holy communion shining in the lives of a multitude.

Much that you state in your editorial I do not question when you mention the good that has been done by the various religious bodies all about us, and the effective preaching of great preachers. But there is one thing which cannot be set aside and that is that the Episcopal church has an organic character which no Protestant body possesses.

"Going over" on the Majestic in the summer of 1926 there were three very prominent Baptist ministers who had heard my talk on shipboard the first Sunday out to sea. These fellows argued with me all the way over very strenuously but when the landing day came at Southampton they came with beaming smiles, and taking me by the hand said, "All three of us hope some day to be in the Episcopal pulpit with you." They said that they admitted that there is something in the possession of the Episcopal church which defies rationalism.

Memphis, Tenn.

BENJAMIN FRANKLIN ROOT.
Archdeacon of West Tennessee.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Washington Rabbi 25 Years in Pulpit

The 25th anniversary of the coming of Rabbi Abram Simon to the pulpit of Washington (D. C.) Hebrew congregation was observed late in January by a three day celebration. Honoring Rabbi Simon by their presence were such distinguished fellow rabbis as Dr. Hyman G. Enlow of New York, Dr. Louis Wolsey of Philadelphia and Rabbi Krass of New York. Bishop Freeman of Washington spoke at the celebration services. Aside from taking a leading part in all matters affecting the Jewish communities of Washington and other cities Rabbi Simon has always been actively identified with civic and educational movements and is in frequent demand as a speaker at home and elsewhere. Five presidents of the United States—Roosevelt, Taft, Wilson, Harding, and Coolidge—have been numbered among his friends.

First Methodist, Evanston, To Expand Equipment

Rev. Ernest Fremont Tittle, of First Methodist church, Evanston, announces that his congregation have decided to expend a half-million in the enlargement and modernizing of their equipment. This work will be done during the coming year.

Cathedral Trustees Accept Robbins Resignation

On Jan. 22 the trustees of the Cathedral of St. John the Divine accepted the resignation of Rev. Howard Chandler Robbins as dean, the resignation to take effect March 31. The hope was expressed that Dr. Robbins would continue his relationship with the cathedral as one of its stated preachers. Dr. Robbins' request for an immediate leave of absence was granted. He is now in California.

Dr. Brown Assumes Drew Presidency in July

Dr. Arlo Ayres Brown, who was elected to the presidency of Drew university late in January, to succeed Dr. Ezra Squier Tipple, has accepted and will enter upon his new task July 1. Dr. Drew was educated at Northwestern and Drew, and was for several years a pastor in the New York conference. Since 1921 he has served as president of the University of Chattanooga. He has written several books, among them "A History of Religious Education in Recent Times." He is 42 years of age.

Chicago Rector Named Bishop of Lexington

Rev. H. F. Almon Abbott, rector of St. Chrysostom's Episcopal church, Chicago, announces his acceptance of his election as bishop of Lexington, Ky. The bishop elect came to Chicago from Baltimore only two months ago. He will probably be consecrated to the bishopric shortly after Easter.

General Booth May Attend Council Meeting in Person

General Bramwell Booth, a few weeks ago not expected to live, surprised army leaders by making a journey from his seaside cottage to his home at Hadley Wood, 236

London. It is reported on good authority that General Booth has sent a reply to the high council accepting their invitation to be represented before them. It is thought now that he may appear in person,

rather than depend upon his lawyer's presentation of his case. In a letter printed in a supplement to the War Cry, Salvation Army weekly, the general says that the physicians assure him that he will

British Table Talk

London, January 22.

THE improvement in the condition of the king is made evident by the fact that bulletins are now less frequent. The progress is almost too slow to register day by day, but it is steady and maintained.

King's Improvement prince of Wales Continues

On Saturday the prince of Wales went to see, as his father always does when he is well, the Rugby football international at Twickenham. He received a great welcome, and at the close the 50,000 spectators bared their heads and sang the national anthem.

The Contest in the Salvation Army

The Salvation Army has been in the foreground of the picture during the week. The leaders are almost, if not quite, unanimous in thinking that the general should lay down his office; the Booth family does not agree, and the general himself is seeking legal authority to arrest the process which the high council has set in motion. There is a halt at the moment till the courts have decided upon the legal aspect of the matter. "Thou hast appealed unto Caesar; unto Caesar shalt thou go." In the columns of the Sunday Times I had the opportunity of saying, what most of our people would admit, that the army, the real army, is not to be discerned through all this fog of legal and controversial talk. I tried to call the army back to its first passion. From all that I have heard, this is the common feeling of all who have a great admiration for the army, counting it a noble endeavor after practical godliness and loving kindness. But the law has been invoked, and no one knows what lies at the end of that unhappy process. There has been an air

of tragedy about Sunbury. It is tragic to drop an old pilot under the best of conditions. The tragedy was deepened by the sudden death of one of the commissioners.

The Turbulent Dean

The letter written by many bishops and other leaders of the churches to correct the impression left by Dean Inge comes late, but may be useful. It is late because, rather stupidly, we who know our dean, never thought that his unpardonable words would be taken as representing the real mind of this country. He takes the place in this land of a privileged censor, something between a Shakespearian fool and a Hebrew prophet. When we pick up an article by him we do not know whether we shall be led to curse or to bless. But he is not empowered to speak either for the British people or for the Church of England, or, I imagine, for the chapter of St. Paul's.

The East Africa Report

So far the report, which was issued on Thursday evening last, has received little but exposition. And that is well. If controversy should arise it is well that first of all the balance of the report should be understood. The purpose of the commissioners was to bring forward some proposals whereby Kenya, Uganda and Tanganyika may be brought under some common scheme of coordination or federation. This made it essential that the native policy of the three colonies should be studied, and a common principle and policy be laid down whereby the rights of the natives shall be secured, and their life developed to its full. So far there has been a cordial welcome

(Continued on next page)

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soon be fully recovered and he makes a flat statement that he will not vacate his office, as that would cause internal controversy within the army ranks and "a lawsuit of the utmost magnitude." The high council is reported to be determined upon the deposition of the general.

Dr. J. Stuart Holden Speaks in New York

Dr. J. Stuart Holden, vicar of St. Paul's, Portman Square, London, gave a series of addresses at the Biblical seminary, New York city, Feb. 4-8. His general subject was "The Evangel of Abundant Life." His five addresses covered the following themes: "The Walk That Pleases God," "Christ the Fulfiller," "The Old and the New," "Taking Sin Seriously" and "A Guide, a Comforter Bequeathed."

Inge's View of America Not Shared by British Clergy

The Churchman reports that 13 bishops of the Church of England and several other clergymen have signed a statement disassociating themselves publicly from the passage of Dean Inge's book, "England,"

BRITISH TABLE TALK

(Continued from preceding page)

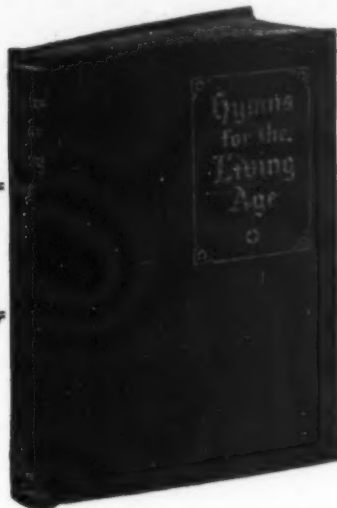
for the report, though already there are rumblings which show that the measures which it recommends will not pass unchallenged, especially by Kenya. There is some danger that the report will be divided into two; one party may concentrate on the recommendations for the government of the three areas and another upon the native policy which goes with it. For the present it is in the best interests of tropical Africa that the report shall be taken as one. If the friends of the natives concentrate on one piece, the others, who do not want this native policy, will concentrate upon the political part of the report. Taken as a whole, the report will give a charter for the East Africans whereby a way will be opened to them, through education and commerce and a progressive self-government, to the full enjoyment of their own inheritance.

* * *

And So Forth

Parliament begins its last lap. All eyes will be fixed upon the chancellor of the exchequer. It is said that he has been fighting hard against the spending departments, and that by a strange coincidence he means to greet the election with a reduction of sixpence in the income tax. . . . The question of a channel tunnel is once more before us. Much business support is given to the proposal. It is somewhat disconcerting that, after renouncing war as a method of policy, we should hesitate to put a tunnel under the channel, lest we should be suddenly overrun. . . . The publication in the Review of Reviews of General Groener's memorandum on German shipbuilding has been received with some disquiet. It is a secret document, and already the German public prosecutor has started proceedings to discover the culprit. The memorandum deals with the plans for building "Armored cruiser A," but it is chiefly significant for its discussion of the risk of Polish attacks upon eastern Germany.

EDWARD SHILLITO.



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to which reference was made by Senator Robinson during the debate on the pact, at Washington. The statement quoted by Senator Robinson was as follows: "If the British flag were hauled down in the North American continent it is more than possible that the nations of Europe, enraged by the bloated prosperity and airs of superiority of the man who won the war, would combine to draw Shylock's teeth, and Great Britain, after losing Canada, would no longer have any motive to help the nation which, in the circumstances supposed, would have finally forfeited its friendship." The bishops say in their statement: "Senator Robinson is reported as asserting that the dean's remarks correctly interpreted the feelings of the great mass of English people. We wish to state that the passage quoted does not represent our views and in our opinion does not represent the views of any considerable number of Englishmen."

Dr. Yard to Lecture at Illinois Woman's College

A series of lectures under the Welch-Harker foundation is being delivered at the Illinois Woman's college, Jacksonville, Ill., this week, Feb. 12, 13, by Dr. James M. Yard, director of religion at Northwestern university. His subjects are "The Chinese Renaissance," "America in the Far East," and "Christianity in the Chinese Melting Pot—Will It Stand the Test?"

Warren H. Wilson Given Anniversary Dinner

Presbyterians of New York, Philadel-

phia and other cities united Feb. 8 in a fellowship presentation dinner to Rev. Warren H. Wilson, of the board of na-

Special Correspondence from Chicago

Chicago, February 2.

TWENTY YEARS of church cooperation came up for review at the annual meeting of the board of trustees of the Chicago Church federation last Monday. It is a story of remarkable expansion. The

Two Decades of Church Cooperation

federation was organized in 1907. In 1918, when a new decade was begun under the presidency of Prof. H. L. Willett and the executive secretaryship of Walter R. Mee, the budget was \$4,000. By 1923 the budget had leaped to \$32,000. For the coming year it is \$51,550. Perhaps this offers as significant an index as could be chosen, but the ministry of the federation is to be observed not in the raising of money but in a thousand forms of service which the churches are undertaking together. Professor H. Paul Douglass, who is conducting a study of church federations for the Institute of Social and Religious Research, said recently in a preliminary report: "After sitting in with the Chicago Church federation for three weeks we can put what we have found on the background of other cities. . . . Chicago stands where it should

stand considering the size of the city. In your program as a whole you are ahead of everybody so far studied." All of which is very gratifying. And no small part of the credit is due, as was enthusiastically recognized at the meeting, to the quiet but efficient, energetic and tactful leadership of the secretary, Mr. Walter R. Mee. Perhaps one of the most effective methods of the federation is its persistent drafting of the ablest experts in the various schools of Chicago to give counsel and leadership in enterprises requiring competent direction. Dr. John R. Nichols, after two years successful leadership, resigned the presidency and was succeeded by Dean Shailer Mathews.

Seek to End Compulsory Drill at I. U.

An impressive list of signatures is attached to a memorial to be presented to the state legislature asking that legislation be enacted to put military training at the University of Illinois on a voluntary instead of a compulsory basis. The movement is headed by Prof. Paul A. Douglas of the economics department of the University of Chicago. "We oppose compulsory military training," the report says, "because we believe that, as taught at Illinois, it induces a habit of mind which predisposes people to regard war as the natural outcome of conflicts of interest." In looking over the list of signers one finds it difficult to identify any one of them as resembling in the slightest degree the pacifist of the newspaper caricatures. Here are a few of them: Clarence Darrow, Bishop James C. Baker, George A. Coe, Jane Addams, A. W. Palmer, Julia Lathrop, C. W. Gilkey, H. L. Willett, Mary McDowell, C. C. Morrison, Anne Guthrie, T. G. Soares, F. A. Moore, E. F. Tittle, Mrs. James F. Porter. It looks like an honor roll!

And So Forth

The First Congregational church, Oak Park, of which Rev. Albert W. Palmer is pastor, dedicated a \$55,000 addition to its building last Sunday. This addition adds greatly to the church's facilities for recreation and religious education. . . . The Chicago League of Religious Fellowship, a child of the World's Parliament of Religions held at the Columbian exposition of 1893, is one of the organizations that has announced its readiness to sponsor a religious parliament for the Chicago world's fair of 1933. . . . The first annual report of the Julius Rosenwald fund, issued by the president, Edwin R. Embree, a few days ago, shows that 4,354 rural schools, industrial training shops, and teacher's homes for Negroes have been erected since 1913 through the aid of the fund. A year ago the fund, which had hitherto been confined to rural Negro schools, was expanded to provide gifts for hospitals, clinics, and boys' clubs and institutions.

CHARLES T. HOLMAN.

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8 in a
Rev.
of na-

tional missions of the Presbyterian church. The dinner was held at the Town hall club, New York city. Dr.

Wilson has just completed 20 years of service in the cause of rural life and the rural church. He began this work when

President Roosevelt was submitting to congress a report of the country life commission. Dr. Wilson's work as a pioneer

Special Correspondence from the Southwest

Waco, Texas, February 1.

EVANGELISTIC meetings outnumber any other kind now being held among the churches and will until after Easter. In a statewide conference on evangelism held recently at Brite Bible college, Texas

Christian university, **Laments Passing of** Fort Worth, Rev. **Evangelistic Passion** John W. Darby lamented the marked decline in the passion for soul winning during the past twenty years, which, he declared, has precipitated a crisis in the Christian church. He advocated that city churches combine in a great revival campaign under one roof. Yet the individual church, moving singly, occasionally, still meets with conspicuous success, as in the case of the First Baptist church, Fort Smith, Ark., where recently within ten days under the preaching of Dr. John F. Vines, Kansas City Baptist pastor, the church secured 144 additions.

Working Up a Revival

A somewhat novel phase of evangelism has just been reported by Rev. Frank Tripp, who is leaving the First Baptist church, Minden, La., to take the pastorate of the First church, St. Joseph, Mo. For two years he conducted revival meetings in many of the rural churches of Webster parish, of which Minden is the capital, and then announced a county-wide revival in his own church. Preceding the revival he led a good will tour of speakers and singers to all 15 Baptist churches outside the parish capital, starting on Monday and closing Friday night with services in each church, with the result that when the revival started in his own church he frequently registered an attendance above 3,000 and at the close counted a satisfying number of converts.

Fundamentalism Again Makes Trouble

Extreme fundamentalism (note the adjective, for in the south there are fundamentalists and fundamentalists) is showing itself in two states of the southwest at this time. In Arizona, where there are only about 40 Baptist churches, the leaders of the Lambrell Memorial association, affiliated with the New Mexico Baptist convention under the Southern Baptist convention, are attacking the orthodoxy of the Arizona Baptist convention which is under the Southern Baptist convention. To date the only response to the southward inundation of letters sent forth by the attackers is the comment of the Religious Herald, Richmond, Va., whose editor, the venerable Dr. R. H. Pitt, writes: "We hope the Southern convention will not lend itself in any way to any divisive movement in that far-off state." In Texas the extreme fundamentalists, through Representative Harper, have introduced into the legislature a bill which would prohibit in tax-supported schools the teaching of evolution as a fact. Among the supporters of the

bill is J. Frank Norris, whose church burned again a few days ago. Among those opposed to the bill are six prominent Dallas ministers: Dr. O. T. Cooper, presiding elder of the Dallas district of the North Texas Methodist conference; Dr. E. V. Cole, editor of the Texas Christian Advocate; Dr. G. M. Gibson, Sunday school secretary of the North Texas Methodist conference; Dr. L. N. D. Wells, pastor of the East Dallas Christian church; Rev. Claude M. Simpson, pastor of the Munger Place Methodist church, and Dr. J. H. Gloseclose, superintendent of the Dallas Methodist hospital. The press of the state is combating the measure.

Teach Bible Courses at State College

What is declared to be the first Bible chair established at any of the state teachers' colleges of Texas is that just founded by the Methodists at the Stephen F. Austin college, Nacogdoches, with Rev. George J. Steinman in charge. He will have a building at the edge of the campus and will offer three courses, one on the Old Testament, one on the New Testament, and the other on religious education. It is announced that these courses are open to anybody irrespective of regular attendance upon the college.

JOSEPH MARTIN DAWSON.

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in the development of the country church has been followed by similar activities in other fellowships.

Bible May Go Into Michigan Schools

On Jan. 21 a bill was introduced into

Special Correspondence from Colorado

Denver, February 1.

DENVER makes much of Lincoln Sunday as a time in which to promote better interracial understanding. The largest church of the city is usually packed on Sunday afternoon to listen to outstanding Negro leaders brought

Observe Race to Denver to voice the aspirations of their race or to white men who have achieved distinction in promoting good will. This year the local interracial commission has secured the services of Mr. W. W. Alexander of Atlanta, Ga., director of the committee on interracial co-operation.

Holding Strike Post Mortem

In response to the appeal of several ministerial bodies of the state the social service department of the Federal council of churches again has two investigators in the state studying the causes and the conduct of last year's coal strike. It is the hope of Colorado churchmen that such a report will so present the facts of the human relations side of the industry as to make possible an intelligent and remedial pressure of Christian opinion which shall prevent a recurrence of strikes, or, in the event of failure to do so, will at least prevent the flagrant violation of human rights which in the past has given our state the unenviable designation of "Bloody Colorado."

Syndicalism Bill Introduced

That portion of Colorado's churchmen interested in building a Christian commonwealth are much disturbed by the introduction of a criminal syndicalism bill into the legislature now in session. It is reported that two of our largest corporations are freely spending money to enlist support for the bill, which if enacted will result in heavy expense to taxpayers, needless suffering to a few individuals, and the exact opposite of "curbing radicalism," and "preventing strikes," which are the avowed aims of its proponents. On reading of the introduction of the bill a national officer of the I. W. W. wrote your correspondent: "... the I. W. W. is not concerned as to whether they pass one or a dozen such laws. When the employers of Colorado's coal miners wanted action last winter they paid no attention to law; the governor simply created a new 'law.' The next time the employing class of Colorado desire action of such a nature, they will not worry about laws or lawbooks. ... We I. W. W. know that if we maintain sufficient organization on the job (meaning economic power) we won't need to worry about 'labor laws' or 'anti-labor laws.'" The futility of a criminal syndicalism law as a preventative of strikes is abundantly attested in states in which such laws have already fallen into disuse, yet corporations headed by so-called Christian men continue to spend

money to create further instruments of oppression when a similar amount spent in the promotion of good will through just conditions and a "fair division of the product of industry" would insure amicable relations.

"Evangelized" for Another Year

The Denver ministerial alliance has a committee on evangelism which annually plans some "cooperative effort." This year the committee secured the services of Dr. Goodell of the Federal council of churches for ten days. It is reported that he addressed a total of 12,000 listeners in the many meetings during his stay and that "he stirred up interest on the part of some laymen and preachers for their pre-Easter campaign." The number of churchmen "quickened," "souls converted," "unchurched reached," etc., is not reported. One is tempted to editorialize on these annual "efforts." It may be strictly new to say that there are a growing number of preachers and laymen who believe that something more fundamental is needed than for preachers to bring in some one to demonstrate the old method with old sermons—and even old stories. They feel that evangelism will take care of itself so far as method is concerned when a message meeting the needs of our day has been discovered by the average preacher.

Methodist Preachers Warn U. S. Senators

The two United States senators from Colorado have reason to believe that the Denver Methodist ministers' meeting means business so far as checking on their votes on peace and military measures is concerned. Each senator has received three communications from the meeting since the opening of congress. When the committee on the promotion of world peace reported to the body that while both senators had voted for the Paris pact one had indicated his intention of supporting the cruiser bill while the letters of the other were "colorless," the preachers authorized their committee to write each senator commending him for his vote on the ratification of the Paris pact, convey to him the conviction of the men that a vote for the cruiser bill would be inconsistent with his first vote and asking him to do his "utmost to secure the complete defeat of the pending bill." To all this was added the following significant declaration, which, if seriously held before all congressmen, would greatly promote the program to which churchmen are committed: "As a group of ministers we stand squarely back of the action of our general conference of 1928, which declared that, 'War is not inevitable' and that, 'Preparation for war leads to war.' Moreover, we make our own the official declaration of the general conference of 1924 to the effect that, 'We hold the cause of peace dearer than party allegiance'"

(Continued on next page)

the Michigan legislature providing that any school teacher may read the Bible in school, that elective courses in the English Bible may be offered in high schools and

COLORADO CORRESPONDENCE

(Continued from preceding page)

we shall tolerate no dilatory or evasive attitudes on the part of those who represent us. . . . Selfish nationalism, economic imperialism and militarism must cease. Just as a candidate's attitude toward prohibition was, and still is, so largely the basis of our judgment as to his fitness for office, so from this time on, we propose to lead our people to consider a prospective candidate's attitude toward such measures as make for peace or for war through increased militarism."

Peace Army Will Invade Denver

Denver is to have an opportunity to listen to outstanding prophets of the new order characterized by peace in industrial and international relations. First comes Sherwood Eddy for a dinner speech before the Denver Fellowship of Reconciliation. He will be followed in close succession by Harry Laidler, executive director of the League for Industrial Democracy; Lincoln Wirt, associate secretary of the National Council for the Prevention of War, and Nevins Sayre, secretary for the Committee on Militarism in Education. The three last named will appear before the Denver open forum in Grace community church.

A. A. HEIST.

grades, for the study of which full credit shall be given, that the state superintendent of schools shall provide Bible references for reading and courses for Bible study, and that children shall be excused from school on request of parent or guar-

dian to attend religious instruction elsewhere not to exceed two hours a week. The bill is the result of a two-day conference on religion and morals in public education sponsored by the National Reform association and held at Lansing early in

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January. The bill was introduced by Hon. A. H. Harnly, a Baptist minister of Saginaw, one of the leading members of the legislature.

Rabbi Wise Speaks Twice In Chicago

On Sunday afternoon, Feb. 3, Rabbi Stephen Wise gave an address at the Chicago forum, as the first speaker in the series of meetings in which is being discussed the general theme, "The Social Objectives of Jews, Protestants and Catholics." On the two following Sundays Bishop F. J. McConnell and Rev. John A. Ryan are scheduled to speak. The addresses, with conferences, are expected to show the mutual purpose of the three religious groups in making a better world. Rabbi Wise gave abolition of poverty and the establishment of world peace as the chief social objectives of Jews and their religion. Rabbi Wise addressed the Sunday evening club the evening of Feb. 3 on "Religion's Challenge to Youth."

Dean Scarlett Elected Coadjutor of Pennsylvania

Rev. William Scarlett, dean of Christ church cathedral, St. Louis, Mo., was elected bishop coadjutor of Pennsylvania, at the special convention of the diocese Jan. 22. The election was the fourth to take place since last May. The office had been declined by Rev. H. K. Sherrill, Rev. Walter Russell Bowie and Rev. Edward M. Cross. Dean Scarlett is 46 years old. It is reported that he will undoubtedly accept election.

Dr. Holmes Off for Palestine Tour

Dr. John Haynes Holmes left shortly after New Year for a three months' trip to Palestine. While there, he will deliver an address in dedication of a public health center in Jerusalem, and on his return trip will visit Constantinople, Athens, Egypt and Italy. During Dr. Holmes'

absence, Dr. Reinhold Niebuhr is serving as acting minister of the Community church.

Dr. T. R. Glover Not to Occupy Yale New Testament Chair

Dean Luther A. Weigle, of Yale divi-

Special Correspondence from Pittsburgh

Pittsburgh, Pa., February 1.

WEDNESDAY, Jan. 30, will stand as a significant day in American church history. On that day, in the William Penn hotel, Pittsburgh, two movements for Christian union were set on foot. In one room Baptists and Disciples were considering union.

Is there any reason why these two denominations should not merge? There may be reasons, but in the light of current Protestant trends, these should not count. Protestantism must unite or perish. Denominationalism has run its day. Intelligent people will no longer support it. The things that divide are too trivial. There are traditions, of course; but are traditions dearer than the progress of God's reign? The main question, in my own mind, is whether the Disciples should turn toward an immersionist body for union, or whether the overture should be to the Congregationalist groups. May it not be that our strong democratic impulses would eventually make us more at home among the Congregationalists than among those so strongly committed to immersion? After all, is immersion the large factor which the Disciples care to be known for? I would doubt that. The Disciples have one large contribution to make and that is the passion for Christian union. To tie back into an immersionist body might not be the shortest way to realization. Favorable to union as I am, I would think twice before I would vote to merge with the Baptists, unless I were convinced that the immersionist dogma were weakening.

Methodists and Presbyterians Open Negotiations

In another room Methodists and Presbyterians were making overtures. In such a union there would seem to be everything to gain. Doctrinally there is very little difference. In polity the Methodists hold to the episcopal scheme of things. However, this should not prove a serious stumbling block. If these two denominations could unite in the north it would mean that six million Protestants would stand together. Impressive names are found among those present. The Presbyterian delegation are Dr. J. Ross Stevenson, president of Princeton theological seminary, chairman; Dr. William P. Merrill, Dr. Robert E. Speer, New York; Dr. Joseph A. Vance, Detroit; Dr. William O. Thompson, Columbus; Dr. Lewis Seymour Mudge, Philadelphia; Homer Forsythe, Chicago; Dr. Henry C. Swearingen, St. Paul, and Attorney Thomas D. McCroskey, of Pittsburgh. Bishop Herbert Welch, resident bishop of the Pittsburgh area of the Methodist Episcopal church, heads the commission representing his denomination. Other members are Dr. Eugene M. Antrim, Oklahoma City, secretary; Bishop William F. McDowell, Washington; Bishop F. D. Leete, Omaha; Dr. Ray Allen, Buffalo; Dr. J. H. Race, New York; Dr. O. W. Auman, Chicago; Rev. F. W. Mueller, Philadelphia; Dr. W. A. Elliott, Meadville, Pa.; Dean James A. James, Chicago; E. H. Cherrington, Westerville, O.; E. R. Condon, Indianapolis, and Frank A. Horne, New York.

* * *

Advertise to Increase Church Attendance

Feeling the need of stimulating church attendance 32 churches in the East Liberty section of Pittsburgh have banded together in an attempt to reach the public. United advertisements are being placed in the newspapers, and loyalty pledge cards are being circulated in the churches. The recent "flu" epidemic seriously cut down church attendance and many churches, if not all, are feeling the need of larger congregations at night.

* * *

Dr. Duncan Attacks "Faith Healing"

Dr. W. W. T. Duncan, pastor of the large Emory Methodist church, has delivered a broadside against our "Glory barn" type of "faith-healing," if the newspaper reports are accurate. Dr. Duncan insists that more is to be hoped for in the direction of following science and trained doctors than in running after so-called faith healers. I vote on his side in this issue. Rather amusingly, the morning papers report that the heating company is threatening to yank the heating system out of the "barn." One wonders whether faith will be called upon to heat the place, or whether resort will be had to good Pittsburgh coal.

JOHN RAY EWERS.

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The Christian Century Press: 440 S. Dearborn St., Chicago

ity school, corrects the statement made in a recent issue of this paper to the effect that Dr. T. R. Glover had been

elected to teach New Testament interpretation at Yale succeeding Prof. B. W. Bacon. Dean Weigle reports that Dr.

Glover has been approached with a view to securing his services for a new chair to be created for him at Yale covering

Special Correspondence from New England

Boston, February 1.

A SIGNIFICANT conference of the rural church leaders of all New England was held at the Twentieth Century club, Boston, Jan. 28. The town and country department of the Massachusetts federation of churches arranged the meeting. Twenty-seven sectional and national leaders, including ex-Governors Fuller of Massachusetts and Spaulding of New Hampshire, and Drs. Kenyon L. Butterfield and Warren H. Wilson, issued the call. The six New England states are clearly an organic whole, the three northern being agricultural; the southern, predominantly manufacturing. This unity has been recognized by the Conference for Rural Progress, the Eastern States exposition and the New England council. Must not the religious forces do the same? The fourscore who responded quickly proved that they were no mere theorists. Denominational secretaries, presidents of agricultural colleges and theological seminaries, pastors of federated churches or "larger parishes," all showed that they knew the facts, were doing things, and wanted to do more. "The church situation," as revealed by surveys like that recently taken in New Hampshire, might be "deplorable"; but that it is not hopeless was demonstrated by the actual achievements reported. One pastor had demonstrated poultry cooperatives and a blueberry farm. Another conducted a "Saturday school" which, through patient visiting of families of every faith, includes "100 per cent of the children" in its membership. Rural Secretary Kenneth C. MacArthur, of Massachusetts, besides aggressively pushing his field work and being often invited into other states, is pastor of a growing federated church and runs a farm of ten acres. These efforts are the more significant against the brightening background of an agriculture now on the up grade, in contrast with the situation in the west, or in the manufactories of New England. The discussions of the day resulted in the organization of a New England Town and Country commission, whose permanent membership will be delegations from the state federations of churches or equivalent organizations. Mr. John A. Sherley of Springfield, Mass., was elected president; Rev. L. Dewey Burham, of the New Hampshire council of churches, secretary; and Rev. Hilda L. Ives of Portland, Me., treasurer. The object is, by concerted and cooperative effort, to give adequate fields through federated churches and larger parishes; to train men in the seminaries and in pastorates to see and seize the opportunities of the country church; and to provide such successful rural pastors with salaries commensurate with the city, so as to keep them in the country, by means, if necessary, of an interdenominational foundation. The church, it is held, is the soul of community life; the key to its success is able leadership.

President Lowell on Prohibition

The article of President A. Lawrence Lowell of Harvard university in the February Atlantic Monthly has been widely discussed. He recognized the moral purpose of prohibition and the gravity of the evil which it sought to remedy. "The 18th amendment, no more effectively enforced than it is and is likely to be, might prove to be the path of least resistance and greatest general satisfaction, were it not that it involves grave evils." "If after careful and unprejudiced study enforcement appears feasible, it should be administered so as to be really effective." If not, "it should be so modified as to preserve those features which are most important, such as the abolition of the open saloon." Dr. Thomas N. Carver, professor of economics in the same institution, writing in the Harvard Crimson, comments: "In making such a study, the present law should be considered, not in comparison with a standard of perfection, but with some alternative plan dealing with the drink question. When we make such a comparison, it is not improbable that we shall stand by our present law. There is a growing determination to enforce it." He points to the last presidential election and the "dry" gains in both houses of congress since the amendment was adopted. He believes that President Lowell disposes of the argument that prohibition is to blame for "general moral laxity," and that the "wets" misconstrue his article. Lowell's comparison between the amendment and problems of the reconstruction period "has some validity but can not be pressed." They were not due to moral fervor, but to bitterness and desire to punish the south. This was not true of the 18th amendment. "Every civilized country is trying by one

method or another to control the evil of drink. We are trying a somewhat more drastic experiment . . . really the greatest social experiment of modern times," which "deserves the most careful and persistent study."

* * *

The Massachusetts Memorial for Repeal of Prohibition

At the election in November, under the Massachusetts Public Opinion act, in most of the districts where the question was submitted, a majority of the votes on the question were in favor of instruction of congressmen and a memorial from the state legislature for the repeal of the 18th amendment. But if a majority of all the votes cast is required to make such instruction legal, more than half of these districts would be eliminated. Last fall the "drys" ignored it as a mere straw vote. A leading newspaper recently canvassed the congressional delegation and found no man's attitude changed. A petition for the memorial was referred to the joint judiciary committee of the legislature, and a date set for a hearing. Friends of prohibition were preparing a vigorous protest. But the committee asked to be discharged from considering the petition, on the ground that it did not concern the house; and it was referred to the senate committee on rules. "The situation in which the senate now finds itself is new. Although the 'drys' are urging that the memorial be killed, members feel that the instruction of the voters is a moral obligation and that they must go through with the petition. As the vote of the people is not debatable, there seems no reason why any hearing should be held. It is likely that the senate, in as expeditious and quiet a manner as possible will pass the memorial (Continued on page 245)

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the field of early Christian history. Dr. Glover is considering this proposition, but to date has reached no decision. Prof. Weigle writes that there has been very evident enthusiasm on the part of both faculty and students over the work done

by Dr. Glover as visiting professor in the New Testament field.

**St. Louis Baptist Leader
Goes to Virginia**

Rev. Henry A. Porter, pastor of Third

Special Correspondence from Nashville

Nashville, Tenn., January 23.

SOON after the civil war a philanthropist of the north showed his interest in the welfare of the black people, about whom the white people had been fighting, by establishing a college for Negroes in the city of Nashville. Fisk

Educating the university it was called, in Black People the ambitious (and optimistic) phrasing of 60 years ago. And despite pressure from the later developed sentiment in favor of manual arts and "practical" training for the young people of African descent, Fisk has remained a college of liberal arts. The fruitage of that kind of training has been slower to mature, but if the range of the influence of this school is accurately measured—no easy task—it will be found such as to constitute a complete vindication of the program of its founders. No doubt the hearts of the successive presidents and the teachers cooperating with them have often been made heavy as the student body has had constantly to be screened and sifted in search of the occasional individual capable of college work. The graduates of Fisk, to be quite frank, are mostly persons whose Negro blood is mixed with white, though this is by no means universal.

A Racial Laboratory

An incidental—and probably unanticipated—outcome of two generations of steady work by Fisk university has been to make of Nashville and middle Tennessee a sort of laboratory of race relations. This was brought to the attention of the public by the meeting here the other day of the state interracial commission. This body, made up of influential citizens of both races, educators, business men and church leaders, met to check up on recent progress in connection with social and other contacts between whites and blacks. No state in the south has available a larger community of substantial Negro leaders. Lawyers, ministers, bankers, merchants, physicians, they are chiefly the product of Fisk, though Roger Williams and Walden, two other private schools for Negroes, Meharry medical college and the State A. and M. (colored), have all made their contribution. These men and women are of such a quality that it is easy for them and their white friends to find a common footing.

"Of Interest to Colored People"

Such is the heading for a well written section of the Sunday edition of one of our daily papers. It was primarily those interests which the interracial commission had before it. An item or two may be worth passing on. The railways, under federal supervision, have long been providing for the transportation of colored pas-

sengers. (That word "colored" is a mongrel, which offends my own taste, but no other seems so generally pleasing to the people thus inaccurately described.) But the bus lines, now an important part of our transportation system, are often intrastate, and sometimes private, rather than public. Their owners and drivers have been inclined to ban Negro passengers, but the commission was advised that except on one important line out of Nashville, the ban has now been lifted. Also this curious fact came out. Many Negroes who during and soon after the world war left the black belt of the south to find work in the north, but after trying out those colder latitudes decided they would follow the sun again, instead of going all the way back to their place of origin, in Alabama or Mississippi, are settling in Tennessee. They find the social atmosphere kinder. On learning this, I thought again of Fisk.

Church as Well as Racial Cooperation

While I am on the subject I may as well keep going. In the commission to which I have referred there is an interesting and admirable showing of church cooperation. Its members represent (unofficially, I mean) Protestant, Catholic and Jewish communities. It is a wholesome experience for a Roman Catholic and a Presbyterian or Methodist, or both, to sit down together, engaged upon the solution of common problems and the promotion of human welfare. The other bit of cooperation is in a different sphere. Meharry medical college, which in recent years has been befriended by the Rockefeller interests, and is doing a most worthy and efficient work in supplying physicians and nurses of color, is to be moved into the neighborhood of Fisk university, so that the college and the medical school may join forces.

Dr. W. E. Barton's Successor

After a stay among us of three months, which we trust he will remember as happily as do the citizens of Nashville and the university community, as special lecturer in the school of religion of Vanderbilt university and pastor of the College-side Congregational church, Dr. W. E. Barton took his flight to other scenes and activities. Succeeding him as pastor of our one Congregational church we are glad to welcome Dr. Nicholas Van der Pyl, who comes from a long experience under somewhat similar conditions at Oberlin, Ohio. Prior to his ten years pastorate of the United Congregational church there he had had important charges in one or two eastern cities. His interests have been especially in social and industrial questions and he had a hand in the investigation of the steel industry by the Federal council of churches.

GEORGE B. WINTON.

Baptist church, St. Louis, Mo., has resigned from this post to accept a call from First Baptist church, Charlottesville, Va. The resignation was to take effect Feb. 1.

New Director Begins Service at Illinois Wesleyan Foundation

Rev. Paul Burt has begun his work as director of Wesley foundation at the University of Illinois, succeeding Dr. James C. Baker, who was elected a bishop at the Methodist general conference in May. He is also pastor of the Trinity Methodist church at Urbana, having been transferred from the Genesee conference, New York.

NEW ENGLAND CORRESPONDENCE

(Continued from page 243)

to congress, and that the legislature will then turn around and prohibit referenda of such a nature in the future," limiting the Public Opinion act to questions within the exclusive jurisdiction of the commonwealth. Prohibitionists are not satisfied with this solution and probably will not let their opponents crawl out of the hole so easily.

* * *

Visitation Evangelism At Work

Two hundred people from three churches are gathered on a week evening. After song and prayer, they divide to receive instruction from their several pastors. They reconvene without delay or diversion to hear a representative of the concerted movement which links with 90 other churches in Boston and Lynn. The leader of the movement hurries in from addressing similar groups and without a pause completes the instruction. They are to go two by two to call on assigned "prospects" with the purpose, to be avowed at once, of enlisting them in the Christian life. Few of those visited refuse a hearing, it is said, when told that there is so general a visitation. Church membership is to be presented only as the logical corollary of discipleship. The appeal is to be based on modern conceptions of religion. The program of the churches, allied locally and throughout the world for the christianization of society, is a challenge which the busiest captain of industry may be led to heed. This personal evangelism can be taken into the home and, whether it starts with the parents or the youngest child, may win the entire family. But can laymen, without prolonged training, succeed? The plan is often criticized on this ground. Experience proves, it is answered, that long training destroys the freedom and individuality which is essential to success. The businesslike and spiritual earnestness of the meeting is most impressive. No time is wasted in mere anecdotes or generalities. The whole company, men and women, old and young, give rapt attention for more than two hours. Whatever be the effect on those visited, those thus enlisted and instructed must have a new ideal and purpose in their own Christian life. And when it is remembered that 13 such groups are being simultaneously inspired and 2,500 lay-evangelists thus marshaled in our cluster of cities, the magnitude and possibilities

The new director is a son of Bishop William Burt and was born in Rome, Italy, while his father was a member of the Italy conference. In 1921 Dr. Burt became administrative secretary to Bishop Edgar Blake, of Paris, whom he served until he entered the Genesee conference in 1924.

Connecticut Minister Goes To Omaha, Neb.

After a pastorate of 9 years in First Presbyterian church, Greenwich, Conn., Rev. F. A. Hosmer has accepted a call to First Presbyterian, Omaha, and has already begun his new work.

of the campaign undertaken under the auspices of the Greater Boston federation of churches, led by Dr. A. Earl Kernahan, are apparent. Tabernacle evangelism is being pushed at the same time. Dr. George W. Anderson has continued in Tremont temple the work begun in Dorchester. During March Gipsy Smith will hold meetings through the week in the same place, and the committee has boldly engaged the great North station auditorium for Sundays.

* * *

And So Forth

The church page of the Boston American, having finished its series on the boyhoods of ministers, is now exploiting "Your Pastor's Hobby," from printing to poetry. . . . Plans are being perfected for the second interchurch banquet of all Protestant denominations and Jewish synagogues in Boston on April 8. The speakers will be Dr. Cadman and Rabbi Levi. Echoes of the first meeting have crossed the continent.

E. TALLMADGE ROOT.

BOOKS RECEIVED

John Bunyan in Relation to His Times, by Edmund Arbutnot Knox. Longmans, \$1.40.
Bermuda Days, by Bertha March. Revell, \$1.75.
Frankness in Religion, by Robert J. Hutcheon. Macmillan, \$2.50.
Ulster Scots and Blandford Scouts, by Sumner Gilbert Wood. Published by the author, West Medway, Mass., \$3.00.
The Catholic Life, Report of the 1928 Catholic Congress. Morehouse, \$1.75.
Towering Figures Among the Prophets, by L. O. Lineberger. Winston, \$1.50.
The Song of the Stars, by Anson Phelps Atterbury. Winston, \$1.50.
Tongues of Fire, a Bible composed of Sacred Scriptures of the Pagan World, compiled by Grace H. Turnbull. Macmillan, \$3.50.
The Psychology of Religious Awakening, by Elmer T. Clark. Macmillan, \$2.50.
The Origins of the Synagogue and the Church, by Kaufman Kohler. Macmillan, \$3.00.
Luther and the Reformation, by James Mackinnon. Vol. III, Progress of the Movement, 1521-1529. Longmans, \$6.40.
We Believe in Immortality, edited by Sydney Strong. Coward-McCann, \$1.50.
The Art of Thinking, by Ernest Dimmet. Simon & Schuster, \$2.50.
The Inevitable Christ, by J. D. Jones. Doubleday, Doran, \$2.00.
Social Problems of Childhood, by Paul Hanly Fursey. Macmillan, \$2.25.
Welfare Work in Mill Villages, by Harriet L. Herring. University of North Carolina Press, \$5.00.
Public Poor Relief in North Carolina, by Roy M. Brown. University of North Carolina Press, \$2.00.
Mexico and Its Heritage, by Ernest Gruening. Century Co., \$6.00.
The Gospel of St. Paul, by Sydney Cave. Doubleday, Doran, \$2.50.
Emperor Francis Joseph of Austria, a Biography, by Joseph Redlich. Macmillan, \$5.00.
Moslem Mentality, by L. Levonian. Pilgrim Press, \$2.50.
The Care of the Child, by Alton Goldbloom. Longmans, \$1.50.

A Wanderer's Way, by Charles E. Raven. Henry Holt & Co., \$1.75.
Holier Than Thou, the Way of the Righteous, by C. E. Ayres. Bobbs, Merrill, \$2.50.
Power from on High, the 200th Anniversary of the Great Moravian Revival, by John Greenfield. Author, Warsaw, Ind., \$3.50.
Her Son, by Margaret Fuller. Morrow, \$2.50.
Murder at the Keyhole, by R. A. J. Walling. Morrow, \$2.00.
Bugle, a Dog of the Rockies, by Thomas C. Hinkle. Morrow, \$1.75.
An Anthology of World Poetry, edited by Mark Van Doran. Albert & Charles Boni, \$5.00.
The Cambridge Modern History Atlas. Revised edition. Macmillan, \$12.00.
One Thousand Sayings of History, presented as pictures in prose, by Walter Fogg. Beacon Press, \$5.00.
A Literary History of Religious Thought in France, from the Wars of Religion down to Our Own Times. Vol. I, Devout Humanism, by Henri Bremond. Macmillan, \$4.50.
A Tax Without a Burden, by George Reiter. Christopher, \$1.50.
Johnny Appleseed, by Vachel Lindsay. Macmillan, \$1.75.
Stardust: Sonnets, by William Adams Slade. Preston & Rounds, Providence.
My Religion, by Helen Keller. Doubleday, Doran.
Methods of Private Religious Living, by Henry Nelson Wieman. Macmillan, \$1.75.
A Glimpse of Greece, by Edward Hutton. Macmillan.
Diary of Garry Baldy, by Carleton Deeders. Christopher, \$1.50.

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A practical, simply written guide to everyday psychology by an authority preeminent in his field. (\$3.50)

Influencing Human Behavior

H. A. Overstreet

How to influence others, to become "skilled artists in the enterprise of life." The author won wide fame by his "About Ourselves," which Dr. Foadick praised as "of very great value." (Each of these books, \$3)

Joseph and His Brethren

H. W. Freeman

The Book of the Month Club's January recommendation. "This tale of the abiding relation of man to the earth is one of stalwart fidelity, of reticent splendor, of great humaneness. It has fiber; it has the stuff of enduring fiction."—New York Times. (\$2.50)

Peder Victorious

O. E. Rolvaag

Another novel by the author of "Giants in the Earth." Says Harry Hansen, in the New York World: "When the chronicles of the Middle West are collected, the Rolvaag books will have a prominent place among them." (\$2.50)

The Snake Pit

Sigrid Undset

Nobel prize-winning novel for 1928. A magnificent picture of medieval Norway. A Book-of-the-Month Club choice. Three novels in one. (\$3)

Our Slumbering World

Edmund Noble

Asks for the reorganization of all life rationally and humanely, so that the individual will have a chance to develop his full stature. (\$2.50)

Elizabeth and Essex

Lytton Strachey

Characterized by the same wit and human interest as the author's earlier "Queen Victoria." (\$3.75)

The Magic Island

W. B. Seabrook

A book on Haiti that is much more than a book of travel; treats the belief in magic prevalent there. "The first book of the new year to knock us off our seat."—New York World. (\$3.50)

Recent Gains in American Civilization

Kirby Page, Editor

Fifteen contributors, among them Dr. Foadick, Stuart Chase, Norman Thomas. Takes inventory of our American civilization. (\$3)

Deeds Done for Christ

Jas. Marchant, Editor

Stories of missionary and heroic endeavor in all parts of the world, and through the centuries. (\$2.25)

Victim and Victor

John R. Oliver

A contribution to the harmonizing of religion and psychology, emphasizing the present practical trend in religion. (\$2)

Mexico, Past and Present

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"Informative and interesting," says the New York Times. "The most comprehensive of the recent books on Mexico," says The Christian Century. (\$2)

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The late president of Harvard is pictured as the last of the great Puritan emancipators of the human spirit. (\$2)

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"The best book of the year on the religion of Jesus," says Prof. B. W. Robinson. Presents Jesus as a supreme religious personality—"God's Galilean." (\$3.50)

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